

# HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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## If I Had a Church

HERE is always something fascinating about aggregations. As individuals we feel so lonesome and helpless that we naturally look for the strength that the unity of many would reveal. Preaching to Nicodemus at night, or to the lone woman at the Sychar well seems to be but a slow way to redeem the world, so we turn to the crowds and to the masses. Reproving ourselves for our own sins is so painful and correcting those of our own circle is so personal that we seek relief in speeches about nations, schools, and churches. And while we may not be able at all to rule our own small household and bring our own children to Christ, we do not usually scruple to believe that we would do well if appointed governors of the House of God. We may not be able to overcome our own silly, useless, unChristian habits of body and mind, we may not be able to testify to a personal full salvation from sin, still we are not embarrassed to offer both general and detailed advice on how to best promote the Kingdom of God among the people of the earth.

But in reality I am the church in miniature; and "If I had a church," it would be but an aggregation of people like myself; and it would be but an embodiment of ideals like those which I hold; it would be but an enlargement of the same Christian virtues and graces which I possess; and but a marshalling of such forces as I now employ for the glory of God and the salvation of men.

If I am, spiritually speaking, but a "poor weak worm of the dust" which is unable to stand upright in holiness and righteousness, if I am a "chronic" seeker and a "chronic" doubter, if I am a compromiser of faith and practice, if I am a waverer from the path of constancy and obedience, if I am but a cold and formal professor, then "If I had a church," it would be just like me—only just more of it.

If I am censorious and sour, ready to accept a place on the judgment seat with reference to the deeds and motives of my brethren and others, if I am grouchy and ready to "object" to any motion which I did not father myself, if I am factious and ready to "go out" on minor provocation, then "If I had a church," it would be like that.

If I am a "moss back" who seeks no way to cure the dog from biting except to kill the dog, then "If I had a church" it would be noted principally for the evil which it did not have, rather than for the practical good which it possessed and did. There would be no "Young People's Problems," for there would be no young people. There would be no "doubtful" persons in the choir for there would be no choir. There would be very little active evil,

because there would be but little of anything, and but the minimum of activity in things either good or bad. "If I had a church" it would be like me.

## The Mission of the Church in the World

BY very definition, the church is composed of those who are "called out" from the world of mankind; and yet by designation her mission is to "minister" to the world from which she has been called out. The complementary character of these two facts has been the occasion for many theoretical and practical inconsistencies from the days of the apostles until the present hour. One company lays exclusive emphasis upon the "called out" idea, shuts out musical instruments, Sunday schools, Young People's Societies, cho'r singing and everything that might make the house and service of God "attractive" and then glories in its "exclusiveness" and offers as a proof that it is right the fact that very few people will have anything to do with it. To finish the picture, this company should count its number and fence in the grave yard with exactly enough space enclosed to hold its present members; for it is not likely that many others will be added.

Another company lays emphasis on the fact that the church must minister to the world and it calculates that the best way to do that is to abolish the lines of demarcation between the church and the world and literally "get down where the people are." This company makes haste to adopt the motion picture as a means of drawing the people to the church, it removes the ban against dancing, theaters, card playing and every other practice indulged by worldly people in order that it may "reach" the world about it. The trouble here is that this "reaching" loses its meaning, the Gospel message is compromised and people "join the church" without at all "coming out from the world."

And we had as well admit that it is not always easy to know just what is the "golden mean" between the extremes mentioned. But let us first lay down the challenge that people cannot become members of the church without a radical "change of heart," properly and Scripturally called "the new birth." And let us insist that all men should be urged to truly seek *until* they find God; and that they are not to be invited into the visible fellowship of the people of God until they can stand up and give testimony that they have received the "witness of the Spirit" to their acceptance with Him. Let every form of "shallow" evangelism be tabooed from among us. Let us further preach and hold tenaciously to the "Faith of the Fathers" in urg-

ing that inbred defilement remains in the hearts of regenerated believers, and that it is the duty of all to seek to be cleansed from all sin and to be sanctified wholly here and now. Then let us "hold fast without wavering" to the standards of holy living that will make all members of the church to sustain "A good report among them who are without." Let every essential of Bible faith and New Testament practice be insisted upon with all candor and force. Then let us turn around with this purified "force" and enter the "field" with the avowed purpose of laying tribute to every legitimate factor to make the Gospel "win." Let us not build our churches in the graveyard, but let's go out among living men. Let us not seek the desert for repose, but let us go right into the centers of population and into the thickest of the fight and, while taking care to keep ourselves "clean" as the true "called out," let us sing and play on every instrument of music and call the people together to preach to them the glorious gospel of salvation from all sin, and let us pray down the heavenly fire and promote a revival that will be both real and far reaching and that will hasten the "coming of the King."

#### SMALL THINGS WHICH AFFECT A GREAT CAUSE

##### NUMBER TWO

YOU preached well tonight," my co-laborer remarked as we were on the way home from the service. I admitted that I had done my best and that I had realized that the Spirit of God was with me; but I could not fail to mention a matter which had impressed me quite forcibly and painfully. "The people seemed listless by the time I was half through, and a good many of them went to sleep." "Ah," said my observing co-laborer, "there was a good reason for that. That house was full of stale air. A church building like that reminds me of a tomb, rather than a building intended for the assemblage of large companies of living people. The men who planned that building knew nothing about church houses and the people who are running the affair do not even make the best they can of the ventilation system they have. The people sit there and breathe the same air over and over again until it is a wonder that so many of them ever wake up at all."

I pondered the words which I had heard and thought of the many places in which I have preached during the last twenty-five years to which they were applicable. Many a time the people have sat "under the soothing sound of the Gospel" simply because they were forced to fill their lungs with stale air.

Now I am no architect and I am no auditorium "engineer," but I do know that a church ought to be built with the most careful consideration for the question of ventilation and, outside of the preacher himself, there is no more important person around the church building than the one who sees that the building is kept at the proper temperature and plenty of good,

pure air to breathe while they are in the House of God. This is a question to which the preacher and the Church Board of any church can well afford to give some careful attention. It is a small matter but it is often the deciding factor between victory and defeat in the revival.

#### SHALL I JOIN ANOTHER HOLINESS CHURCH?

An earnest layman writes the editor as follows: "There is no Nazarene Church here; I go to the Pilgrim Holiness Church and they have been after me to join; they seem to be good people and their doctrine seems to be about the same as ours. I do not know what to do, what would you advise?"

Of course I do not know the local circumstances, but on general principles I think a straight, clean holiness man should join whatever straight, clean holiness church may happen to be in his community, if the holiness church of which he is a member has no organization. Changing one's church membership is a difficult and more or less dangerous matter, but one is at a great disadvantage who holds his membership in a different community from the one in which he lives. I am praying and hoping that there will be a real union, a real fusion of holiness churches in this country and if it does not come, I shall still believe that it OUGHT to come; but in the meantime, I think that all Free Methodists, Wesleyan Methodists, Pilgrim Holiness and members of other straight clean, orthodox holiness churches who live in communities where there are Nazarene Churches, but no church of their denomination, ought to join the Nazarenes and help us push the battle for Bible holiness. Of course, it is a little hard to say that a Nazarene should join one of these other churches when the circumstances are reversed, but since the principle involved is the same in both cases the truth is too obvious to require formal statement.

#### HAVE YOU ORDERED YOUR JOURNAL OF THE GENERAL ASSEMBLY?

Of course every member of the General Assembly will want, and by all means should have, a copy of the Journal. Then every District Superintendent and District Secretary, every president and teacher in our schools, every pastor and evangelist and every especially interested layman should have a copy of this book.

E. J. Fleming is the most competent secretary I ever saw, I do not believe there is a better one in any church, and this book has had his most careful attention and is therefore a masterpiece in its class. A book like this will become more valuable with time and will be a joy to its owner for a life time. Get it and keep up with the doings of your church.

The book contains over three hundred pages and sells for seventy-five cents. I do not know how large the edition is, but of course there will be no second edition, so let's buy this one up without delay.

## Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. A minister here asked, "Did Paul ever see Jesus?" His own answer was "No," but I believe he did; what is your answer? Mrs. D. D., N. Dak.

Ans. It is not probable that Paul ever saw Jesus during the days while Christ was in the flesh, else he would have mentioned it as being among his qualifications for Apostleship. But he does claim to have seen Jesus (1 Cor. 15:8) and there can be little doubt but that he refers to his experience on the Damascus road recorded in Acts 9:1-22.

Q. What is the meaning of Jesus' cursing the barren fig tree (Matt. 21:18-22)? Our Sunday school Bible teacher said it is not so, for Jesus never cursed anything but sin. Mrs. M. H., Oregon.

Ans. This is the only miracle of wrath worked by Jesus, and in it mercy very fitly appears in that He worked it, not upon a man, but upon a tree. The whole incident is a parable acted out. The fault of the fig tree was not in having no fruit; for the "time of figs was not yet," but in pretending to have fruit by putting forth leaves (it is the peculiarity of fig trees that they have well developed fruit before any sign of leaves appears); thus it was a type of the Jewish nation and the curse of perpetual barrenness pronounced upon it by the Master has received its fulfillment in the Jewish people.

Q. Is not the Lord's Supper for church members whether they are saved or not? Mrs. W. H., Oregon.

Ans. Paul makes it very emphatic that only those who are actual partakers of the merits of the blood of Christ (1 Cor. 11:23-29) are prepared to partake of the Lord's Supper. The reference here to eating and drinking worthily or unworthily is a reference to the trial by ordeal (Num. 5:11-31), and sets forth the fact that the partaking of the sacrament is really an appeal to God for confirmation of the fact that we do really trust in Christ. It is indeed a serious thing for an impenitent person to partake of the Lord's Supper.

Q. Do you advise any one to remain in the membership of a church all the members of which except three or four dance and play cards and the minister never preaches on sin and stages plays in the house of God that are entirely out of harmony with the meaning of the church? Mrs. W. H., Oregon.

Ans. Well such a place is certainly a great missionary field. Of course if there is a better church within reach, I would certainly transfer to it, or if I felt that my example in remaining with such a church were equivalent to compromise, I would put my membership with a holiness church somewhere, no matter if the nearest church were a hundred miles away. Otherwise, I believe I would testify so definitely that directly repent or else would

## TESTINGS PRECEDE USEFULNESS

TEXT: I Peter 4:12, 13: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are made partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

**B**EFORE anything can be trusted to perform important functions it must be put through a test. Machinery, instruments, materials, etc. are required to pass supreme tests. Numerous business concerns—automobile, implement and other factories, —have gone bankrupt and been lost to sight because the articles they manufactured fail to stand the test.

As in the material, so in the spiritual realm. If we would succeed in the Christian life, reach the highest degree of service and make the landing in heaven, WE MUST STAND THE TEST.

We sometimes hear the question, "Will the saints of God ever know a better day—will we ever get to where we will not be so sorely tried?" May answer is "No!" Not until the pearly gates click on our heels. Trials and tribulations are a part of the inheritance. "Many shall be purified, made white and tried." After our hearts are purified, the next thing on the menu is the trials and testings. Then, too, we are in the last days. The smoke of battle is thickening and the struggle will continue to rage only with greater ferocity until Jesus comes.

In the seventeenth verse of this chapter we read, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Dr. Clarke, in his notes on this text, says, "The word which we here translate 'judgment,' may mean no more than affliction and distress, for it was a Jewish maxim that when God was about to pour down some general judgment, He began with afflicting His own people in order to correct and amend them, that they might be prepared for the overflowing scourge."

When you were seeking purity you sang, "I'll go all the way with my Savior"; and "Where He leads me I will follow." Now the only way the Lord can prove our determination to do this is to permit us to be tested. O, that God will help us in this trying hour! It does not take much grace to sing and shout and testify to holiness when the sun is shining, birds are singing, and there is no opposition; when friends are abundant, money plentiful and all men speak well of you; but let the storm clouds hang low, the forked lightning begin to play and the muttering thunder be heard—

*"When friends are all gone and you suffer alone,"*

When you are misunderstood, and misrepresented, and when even those of your own household (as in the case of Job) would try to get you to curse God and die, this is the real test where the gold is revealed and the dross shown. When you see ambitions, plans and wishes at your feet in ashes lay, remember the words of the text, "Rejoice, inasmuch as ye are made partakers of Christ's sufferings." Remember that the "TRIAL of



your faith is more precious than gold that perisheth, though it be tried with fire."

As we study Bible characters we notice there was not much stress put upon their ministry until they were tested and proven of God. Before Abraham could be the "Father of the faithful" he was tested at Mount Moriah in offering his son, Isaac. Before Joseph could sit as a ruler of the great country of Egypt, he must suffer and prove that he would stand true to God as a slave enticed by the wife of the army officer, and even as a criminal in prison. Moses could not be trusted to undertake so important a task as leading the Israelites from Egypt to Canaan until he had been torn from the congenial atmosphere of culture, refinement and luxury in which he had been reared, and had suffered in isolation for forty years.

## INTRODUCING THE PREACHER

*Mrs. Nettie Hudson was converted and sanctified in Texas years ago in the days of "The old constitution," when she was little more than a child. She has been a successful evangelist for nearly twenty-five years and has been a "Pioneer" in the work of "Spreading Scriptural holiness over these lands." She and her husband (Rev. Oscar Hudson) have had as many as a thousand professions a year in their meetings and have traveled extensively in the interest of our Orphanage work. They are now located at Racine, Wis. Sister Hudson is properly classed as one of our strongest preachers.—*  
EDITOR.

David reached the throne only after he had proven his unselfish devotion to God while being chased and hunted as a criminal by his king. Daniel experienced his supreme test in *Hotel de Lion*, and the three Hebrew children in the furnace of fire. Paul spent three years in the Arabian desert before starting upon his most fruitful career and John, the beloved, was exiled to Patmos and worshiped the Lord there alone before he was permitted to take the telescope of prophecy and sweep the coming ages.

There are those who were evidently intended for great usefulness who did not stand the test and were discarded as unworthy. King Saul was tested and failed; Samson failed when placed under the fire of enticement; Judas might have been a great apostle instead of an object of scorn, if he had stood the test; Ananias and Sapphira might likewise have had a different life, different ending, and different place in the history of the church, if they had stood the test.

Beloved, you may count on it, if you ever

enjoy deep communion with Jehovah in this life, and if you ever enter the bridehood of Christ, you will go through much deep water. In other words, you will be called upon to suffer with Him. "But, 'If we suffer with him, we shall reign with him.'" Jesus was "made perfect through suffering"; and "Inasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

There is one peculiarity about the sufferings of the saints of God; and that is, at the same time we suffer for Christ we are made to rejoice. In speaking of the enemies of his soul, the Psalmist David said, "They compassed me about; yea they compassed me about like bees, but in the name of the Lord I will destroy them." An old minister told of traveling through the mountains when he found a bear which had gnawed into a hollow tree in which bees had built their home and stored their winter's supply of honey. With three feet he was holding to the tree, while with the fourth he raked out the honey. The bees, coming out by the thousands, had filled his ears and eyes and literally covered him; but he was enjoying such a feast, and was so happy over finding the bee tree that he did not seem to realize that the bees were stinging him. Beloved, we can strike the honey pond of religion, and enjoy so much of the grace of God that we can say, "None of these things move me"; and, "These light afflictions, which are for but a moment, work out for us a far more exceeding and eternal weight of glory." When John the Revelator got that vision of the judgment and saw that great company which no man can number, he wondered; and one of the elders said, "These are they which have come up through great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Will you be among that number? if so you have no time to spend "feathering a nest." We are living in a fearful age, when the very souls of men are being tried, and the Bride of Christ is called upon to adorn herself and get ready for the marriage of the Lamb.

*"Sure I must fight if I would reign,  
Increase my courage, Lord,  
I'll bear the toil, endure the pain,  
Supported by Thy word."*

In his farewell testimony, Paul, in the prison at Rome, said, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight." In other words, he did not run when the battle got hot. "I have kept the faith," is equivalent to saying he had STOOD THE TEST. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of reward." Jesus, "For the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A little boy was staggering down the street, bending under a heavy load. A stranger

the load?" "No!" he quickly replied. "Isn't the bag heavy, and are you not tired?" "Well," he replied, "it is a little heavy, but it's apples."

*"Is there any one can help us, when the load is hard to bear,*

*And we faint and fall beneath it in alarm;  
Who in tenderness will lift us and the heavy burdens share,*

*And support us with an everlasting arm?"*

*"Yes there's One, only One, the blessed, blessed, Jesus, He's the One,*

*When afflictions press the soul and the waves of trouble roll*

*And you need a Friend to help you, He's the One."*

RACINE, WIS.

## True Discipleship

By REV. GEORGE SHARPE  
Number Two

*"Owe no man anything, but to love one another" (Romans 13:8).*

LET us settle down to some facts ever pre-eminent in the life of the true disciple. First, he is not to sin. The new birth requires this in the first instance. Sin drove us to the cross that we might cease from sin. If failure is there as in every other place, hope has departed and the ruin of man is certain. But the disciple having faith together with the principles of his great Teacher accepts the distinguishing feature of the Christian faith that he is not to, and should not, sin. The faith of the believer is seen in heaven but his conduct is seen and judged on earth. In the second place he must not join hands with the children of darkness. The only fellowship that a true disciple covets is spiritual fellowship, and to have any other unfits for a place amongst the company who love righteousness and holiness, and who live to know more and more of the will of God in Christ Jesus. His life speaks louder than words, and should he merge his life into the fellowship of the world, his taste will change and eventually like Ephraim "his drink will be sour." In the third place he must not hunger for the fleshpots of Egypt. The altitudes of Christian fellowship are in the highlands of Canaan. If the fruit there does not satisfy and the environment does not please, the disciple forfeits his place in the realm of grace, and can only be numbered with those who live in Egypt satisfying their fleshly appetites with a surfeit of ill-smelling and corrupting food. Discipleship means complete and entire separation from sin of every kind and nature. So much for the high things in the life of the sanctified believer.

We now wish to speak of some of the things that all must do in the lowest plane of their experience. We are citizens of the heavenly country, but we are also citizens of earthly countries. Authority and rulership prevail in every land. In our citizenship we are to be subject to those who are over us. Objecting to authority is the surest way to produce chaos and to traduce the glory of the Christian faith. Herein lies the danger of all Christian democracies. We admit that the temporalities in life should be subject to the rule of faith, the quickened conscience and the divine sanction within the soul. But one need not destroy authority and rulership

of State, the thing to be destroyed is the thing that cannot be done without the consent of the spiritual within us. Apart from the above we desire to emphasize that all the necessary duties however trifling should not be overlooked. The limelight is always attractive. Big propositions ever engage attention. But what of self help in the little difficulties in life? The back track with its confession, its duty to severed ties, its settlement of accounts long outstanding, and the host of little things that are big of the past. Your character is judged by your conduct, and the true disciple is ever seeking to substantiate and vindicate the teaching of his Teacher. Nothing else satisfies, and nothing else is worth while.

1. *The text declares that the true disciple must pay up.*

"Owe no man anything" is an elementary standard in every land. Not to be honest is to be degraded amongst all who know you. But beyond the thought of mere honesty lies the truth that every external relation has to be met and met so that there is neither a credit nor a debit balance. The idea being that there should not be a weak spot in the armor of the true disciple. It is not enough to sing, "Jesus paid it all" when debts exist and have existed through the years, no attempt having been made to pay them. The song is lost to the creditor who thinks that it is nothing but blasphemy to introduce Jesus in an attempt to deny an unpaid debt.

The Devil laughs, at such displays of hypocrisy, and the cause of Christ suffers from professed disciples who sing and never pay. The faith and works of Zaccheus need special proclamation in these modern days. He saw Jesus but he also saw the need of making restitution. Having seen and heard Jesus the true disciple never fails to make good any injury he has brought upon others. Recently we saw on the front page of the London Times a receipt advertised by the Revenue Authorities for Income Tax paid as conscience money by some person unknown. The person had robbed the Government of Income Tax but for some reason or other conscience would not be at peace until he had paid over to the Government the money he had kept. "Owe no man anything." "Render unto Caesar the things that are Caesar's." If you do not, "be sure your sin will find you out," and then who will pay what you owe?

2. *The text declares that the true disciple should love unceasingly.*

Love is a debt that never ends. God is love and while God exists love must exist, so it is also true the existence of love is co-existent with the life of the true believer. Herein lies its inexhaustibility. Disciples may receive particular gifts from the blessed Holy Ghost with which to honor the Christ and add to his efficiency in the work of the Church. These gifts however pass away. They never occupy the same place or position in the realm of faith and grace as the love that is perfect "and casts out fear." The dignity of divine love is supreme in every environment. The coarse and ribald in life are seen where discipleship is denied, but the effulgence, the beauty and dignity of the love of God that is inexhaustible characterizes every truly sanctified believer. The moral worth of such love can never be estimated. It is a heaven that never dies. It is because of this love that "bread is cast upon the waters that returns after many days." It forces its way to adamant hearts. It percolates through dense minds and remains a treasured memory for all time. It asserts its power and permanency in spite of unbelief and indifference in every age. That is why the Christian faith lives. It is the divine character made manifest in the lives of the disciples of Jesus. It is greater than money, mightier than position and worth more to the world than cultured ability. The true disciple is an exponent of this wonderful, and glorious and divine love. What impressions he must convey to the minds and the hearts of the worldling! An unceasing testimony of love will silence the tongue of the scoffer and cause the unbeliever to approvingly commend the teachings of Christ and the power of God.

3. *The text declares that the true disciple makes his neighbor his co-equal.*

The spirit of the world is evidenced when speech is used to make one's neighbors feel small to give offense and to affront is not the way of the sanctified and can never be commended in any place or under any circumstances. With the true disciple "love never disappears." Loving another the true disciple will not deprive his neighbor of his greatest treasure or his meanest possession. He will never act selfishly, nor irritably, nor resentfully toward another. He will always consider his neighbor. When about to buy he never says, "What can I afford for myself?" but the question he propounds is, "What can I afford for my neighbor's sake?" As a disciple of Jesus I am to do him no ill, not in the slightest thing. The wearing of gold would be less in evidence within the Christian church if all would consider their neighbors on that basis. The same is true of many extravagant excesses seen almost every day within the Christian church. The true disciple prays for nothing but what he desires that every other person should have the same. He enjoys nothing through grace but he seeks that all should enjoy the same. The true disciple sums up his whole attitude in life and service in loving God with all his heart and in loving his neighbor as himself. In this his conduct goes unchallenged and he awaits with confidence the "well done, good and faithful servant." Amen.

PARKHEAD, GLASGOW, SCOTLAND.

## Symmetrical Saints

By Evangelist W. R. GILLEY

WE need no definition of the word "saints" but it may not be out of place to give one of the word "symmetrical." We give one from memory that we hope will not do violence to the dictionary. If it does we ask "Webster" and the reader to pardon us. Symmetrical: beautifully proportioned; uniformly developed; lacking nothing in any part.

Nature provides for symmetry in many lines. There is a beauty of harmonious proportions in the blades of grass, the tiniest flower, the trees of the forest, the landscape view and the rolling clouds. However what is symmetrical for one would not be so for another. The towering pine has one symmetry and the spreading mulberry another. Nature also furnishes many examples of dis-symmetry. Who has not seen the tree that had its growth all on one side? The hand of man, a forbidding aspect of nature in another guise, or a bolt of lightning stopped the growth at one point and, though nature did her best to grow to the best usefulness, there was no beauty because of lack of symmetrical development.

We are not scholar enough to declare it a law of nature that all life tends to grow symmetrical but our limited observation seems to teach that such is the case. However when we come into the realm of spiritual things where sainthood, Christian character, and church order occupy the field;—inspired penmen have taught us that this is the divine plan—i. e., that all spiritual growth shall be symmetrical. And there is a wonderful parallel in the natural and spiritual along these lines. As in nature there is a law of life that causes growth toward maturity, however the circumstances may hinder symmetry, so there is in spiritual life. All life is beautiful when compared with death but for the most perfect beauty life must produce the symmetry intended by the Creator.

Salvation from all sin—holiness—produces the beauty of "life more abundant" in the soul, the beauty of symmetrical character, the fruit of the Spirit and proper relation to the rest of the church is as far as this experience carries the soul. But character is not matured; the fruit of the Spirit, though itself perfect, is not produced in the quantities that ten years of growth will permit; and the relation to the church, though proper now is not the same as it will be after the lapse of ten years of development. There is a time in which a baby with rosy cheeks, cooing voice and hearty appetite for milk fits into the home with symmetrical beauty. But fifteen years later the same person filling the same place in the home would mar it beyond the recognition of beauty. Such a condition instead of exciting admiration would only move the heart to pity. A tree or a child may be beautiful with perfect symmetry at one year of age while at twenty it may, by having been marred in its growth, be hideous with ugliness. Can we not see some of the same things in the spiritual realm? Beautiful at conversion and lop-sided at maturity. Symmetrically perfect sanctifica-

tion and stunted, twist-grained, and wind cracked at the time of maturity.

But may there be a symmetrical development in spiritual and moral character to a beautiful maturity in this evil world? Why not? Is there not a perfect remedy for sin in the cleansing blood of Christ? Is there not provision through the indwelling Spirit for keeping power? Does not the work of the Spirit in conversion and sanctification produce an undeformed, healthy child of God? Does not God provide for continuous soul health from purity to maturity? To these queries we must answer "Yes." Then if the saint does not reach symmetrical maturity it must be because of arrested development

at some point or a blow that partially destroys the life of Christ in the soul, or that at least hinders further growth along that line.

Studying the causes of arrested growth in plants and trees we find, among other things, under-nourishment caused by the lack of some essential food, insufficient moisture, and lack of sunlight. Insufficient moisture always results in stunted growth, lack of some essential food causes deformity by weakening some particular part, lack of sunlight usually is from one side or the other and causes a reaching out in that direction for light and a corresponding giving way on the other side hence a lop-sided tree or plant.

Carry these suggestions into the spiritual realm and we see the necessity of carefulness and proper cultivation in proper Christian growth. In other words, Christians must have balanced rations, i. e. proper food of all kinds, sufficient provision must be made for the manifestations and demonstrations of the Spirit, for these act upon the soul as water to the plant. There must be plenty of light of God's word and the example of Jesus to "shine all around me by day and night, Jesus the light of the world." This light is badly needed in the business life, the social life, the pleasure life, the home life, and the church life, in all the life at every angle, or else there will be crooked, lop-sided growth.

The preacher, and more especially the pastor, has the responsibility of feeding the lambs and the sheep, hence he must be as a scribe instructed into the kingdom of God, that he may have food, good food, the right kind of food to set before them, and that he may shine the light of the Word into every detail of their lives. Many a preacher has clubbed his flock of sheep because they would not produce more wool—fruit of the Spirit—when the trouble were they were starving for wool producing food. But the point I want to impress upon the reader is that the growing Christian must not only have food but the right kind of food, if he would grow into a symmetrical matured saint. Rev. W. E. Shepard had a fine article in the HERALD some weeks ago, in which he told how some preachers set stale, warmed over food out for the saints to eat: he did not say that if the saints eat that kind of food they would become sickly and would not grow symmetrically, but such is the case.

The pastor too, since he is on the job all the time, has it in his power, by his instruction and leadership, to shut off or give freedom to the varied manifestations and demonstrations of the Spirit. Many a drouth-stunted, dry saint has been made so by the unwise or hard-headed preacher who either could or would not let the Holy Ghost have His way in blessing the church. Still others have grown decidedly one-sided because they were permitted to enjoy only one or two manifestations. Some whole churches are "holy quietness"; others just tumultuous "chaos"; others dry-eyed, brass-faced and stereotyped, while still others are all tears and sentimentality.

The pastor, too, has great responsibility to drive away all erroneous and hurtful doctrines that come through some emissary of Satan to blast the saint like a bolt of lightning does the tree. Though often the blow

### WITH THE GREEK NEW TESTAMENT Jesus' Most Terrible Word.

By PROF. E. WAYNE STAHL

PETER in his Pentecost sermon quotes a Messianic passage from the sixteenth Psalm. In the twenty-seventh verse of the second chapter of Acts we hear the spokesman of the Twelve saying, as a part of the quotation, "Because thou wilt not leave my soul in hell." Here the word for "hell" is in the Greek *Haides* (Hades), and means simply the region of disembodied spirits.

In the Hebrew the word in the sixteenth Psalm for "hell" is *Sheol*, and means the same as *Haides* of the passage in Acts to which we have referred. One translation might be, "The Grave." If you will look in the margin of your King James' version of 1 Cor. 15:55 you will find that another rendering of "grave" is "hell."

Were *Haides* the only Greek word that is translated "hell," those who would disapprove the dreadfulness of the future for souls dying unreconciled to God might have a little basis for their contention. But there is another word that is frequently used to describe the doom of the wicked in the hereafter. It is a word that the meek and merciful Christ did not avoid. It is a word that, in its suggestion of horror and agony and hopelessness, is perhaps the most awful word that ever fell from the lips of the Son of God. It is the word *Gehenna*.

Near the city of Jerusalem was the valley of Hinnom. Before the time of our Savior's earthly sojourn idolatrous Israelites had erected an image of Moloch in this valley. This idol was hollow. A fire would be kindled at its base and when its arms had become fearfully heated little children were placed in them as an offering to this horrible deity. From the agonizing cries of these dying little ones the valley took its name.

In later ages the place was held in such detestation that the bodies of dead animals and of criminals that had been executed, together with all kinds of refuse, were cast into it. A fire was kept perpetually burning to consume all these abominable things. The locality came to be known as *Gehenna*. It is a type of the undying flame that will torment forever those who have been disobedient to the gospel of God. Jesus uses the word *Gehenna* in Matt. 5:22-29; 10:28; Luke 12:5; Mark 9:43.

In the last of these passages He refers to this fearful region as having "the fire that never shall be quenched." The Greek reads, *To pur to asbeston*, literally translated, "The fire the unquenchable." From *asbeston* we get our word asbestos, that substance on which the action of fire has no power. In this material, sometimes called "mineral wool," we have a sermon preached to us of the everlastingness of the sinner's doom.

"There is a death whose pang outlasts the fleeting breath;  
Oh, what eternal horrors hang around the second death.  
Thou God of truth and grace, teach us that death to shun  
Lest we be banished from thy face, forevermore undone."  
*Olivet College, Olivet, Ill.*

is not sufficient to kill out all spiritual life, yet is sufficient to destroy the symmetrical beauty of the saint and of the church making them unattractive and repellant to the unsaved who look into Zion for the perfection of beauty.

Shall we not strive as Nazarenes to bring

fruit to perfection, the fruit of beautifully symmetrical, mature character and sainthood? Shall we not seek constantly to be and to produce symmetrical saints? Symmetrical saints in the church make symmetrical churches and symmetrical churches do the whole work of Christ in the world.

## Total Depravity

By REV. W. R. CAIN

CONCERNING this much controverted subject, much has been both spoken and written; and long before we were born. Without further preliminary, we will turn to Romans 3:10-18, and find one of the most striking illustrations of total depravity. These several verses suggest the question, "If there is 'naturally' any good in us, isn't this part of the Word of God a gross delusion?" Besides, if there is "good" in us, then through proper cultivation, surely it would keep getting better, until ere long we would be our own saviors through the process of evolution. Or, in other words, the vindication of the "growth theory." Again, if it becomes general, what about the atonement? A still stronger statement would be, if one person was "naturally good," it is but logical and consistent to say the atonement is not universal. Also, could an infinitely wise God consign any "good" at all to hell? Excuses and various apologies are made for those dodging the issue or denying the doctrine of total depravity. What about the doctrine of "children born pure"? If children are born pure, there is no such thing as total depravity. But again, if there is "naturally" more or less "good" in us, then why not call it "righteousness" (for it would be at least a measure of it) and then produce the Scripture for it and see where we are, namely, "Our righteousness [naturally] is as filthy rags." If the "filthy rags" contain anything "naturally good," we haven't found it anywhere in the Bible. If the entire man is not affected then he doesn't need a complete atonement. Also, if the entire human race is not affected, there is no need of a universal atonement. "There is none good, no not one," ought to settle it, but the quibbling continues.

If we were to give the substance of 1 Cor. 13, we would say that in its final analysis, it is perfect love vs. total depravity. We have but to say, God pity the so-called Truth champions of today if they intend to chime in with this godless generation in its unscriptural attitude, such as, for example, "Man is not as bad as he might be." For if the analogy holds good, we may as truly say, neither is Satan as bad as he might be, but we know he is an eternally lost Devil. A bad apple not being as bad as it might be doesn't necessarily imply there is any good about it. If we use the scriptural statement, "The nations that forget God shall be turned into hell"—inasmuch as there would doubtless be "some good" in each of the individuals composing those nations, which "good," compacted together, would constitute "wholesale good,"—then would God hurl all this "great good" into hell? If so, what a queer God and what a strange conclusion. If such "good" existed, inherited or otherwise, it ought to be given a future probation some-

where for more symmetrical development. "Fletcher's Appeal," perhaps the most conclusive handling of the subject of total depravity, leaves no room for "innate good." If man has inherited or acquired "good," or both, in any degree, then he is not altogether lost, and the question is, to what extent is he lost? Oh, for a host of invincible pulpитеers to preach with no uncertain sound on the Bible doctrine of total depravity. A splendid text would be 2 Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel [that is, don't be astonished]; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of righteousness." Let no one suppose these "apostles" and "deceitful workers" were entirely void of any "good," nor that they were as bad as they might have been, yet, there is no place reserved in any part of heaven for them, unless it is via the mourner's bench. The deification of man is the very essence of "Man not altogether bad." But Gen. 6:5, Jer. 17:9, and Isa. 1:5, 6, and similar passages of Scripture, leave no room for any modification of the doctrine of total depravity. Also, Gal. 5:22, "The fruit of the Spirit is . . . goodness," is sufficient to clinch the entire argument concerning inherent goodness. A man said to the writer once that if man were totally depraved what would there be to which God could appeal? We replied, the dust on the morning of the resurrection contained nothing to which God could appeal; but proved nothing. In conclusion, note Col. 2:13, "And you being dead in your sins and the uncircumcision of your flesh,"—a double deadness. Also, "twice dead," Jude 12. Additional clinchers.

### THE LAYMAN'S VIEW OF THE CHURCH

By JOHN A. DOLSON

(Read at Preachers' Convention of Northern Calif. District, Santa Rosa, Calif.)

THE church of Jesus Christ as I look upon it as a Christian and a layman is the greatest, highest, noblest and all sufficient institution or body of people in the world.

This great plan of redemption and salvation, and the church as the body of Christ, for whom He gave all, suffering the ignominious death of the cross, has brought heaven and earth together, causing them to resound with praises, rejoicing, and shouts of victory.

And now down to this present day, all heaven is concerned and interested in it; God, the Father, Jesus Christ, the Son, the Holy Ghost the third person of the trinity, and all the angels of heaven are guarding, guiding, protecting and watching over it, with a never slumbering eye.

In the first place it is the greatest, grandest, most precious and valuable on account of the high price paid for it. All the silver, gold, precious stones, jewels or metals in the world could not purchase it.

All wisdom, education, learning, art, literature, science, all fame, renown, power, and glory of all the kings, queens, rulers, and potentates of 2000 years, could not produce it.

All the Levitical laws, sacrifices, rights, ceremonies, and the thundering laws of Mt. Sinai were not sufficient.

But THE King of Kings and THE Lord of Lords, through His sacrificial life and death, gave Himself a ransom for all. On the cursed tree suffered the pangs of death and hell, going down into the dark bowels of the earth for three days and nights. Bless God, as He broke asunder the grave, conquering death, grave and hell, He sprang forth in splendor and glory as the first born, or first fruits of the church.

Then and now He is the head, and those who love Him and know Him are His body the church.

Then second it is the noblest, highest and all sufficient body, on account of its originator, founder, ever presiding ruler and head, the great Omnipotent, Omnipresent, Omniscient God, and every member of this body are one with Him and partakers of His divine nature. Therefore we can safely say today, it has no equal.

But we laymen can see, not all that have their names on the church book or attend the meeting house are members of this great church. And we are asking the question, why? Surely they have some interest concern, some desire and hunger for God and the fellowship of His people, or they would not be giving of their time, money and labors, week after week, and month after month, they are often judged or spoken of, as the crowd that follow for the loaves and fishes, or the food and satisfaction of the body. But my honest view of it is, a great number of them are lost or strayed sheep without a shepherd.

We have the same thing before our eyes today that Jesus had in that ninth chapter of St. Matthew. But do we see it? The multitudes, the lame, halt, blind, crippled, diseased seeking help and deliverance from the church, many, many of them going away disappointed, others still hanging on hoping, others running here and there seeking that which Jesus Christ brought to the world for every human being, healing and deliverance for both soul and body, and they are going away by the hundreds without it, they are wandering around fainting and falling by the wayside, having no real Shepherd.

Listen to what he says in Matt. 9:36: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. And he saith unto his disciples: The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The harvest is just as plenteous today and the real laborers are just as few.

When we can go out on the streets and in the alleys and have a few miraculous healings of both soul and body and feed the hungry souls with manna from heaven, we will have no trouble gathering the strayed and hungry sheep in.

Too many hirelings and wolves have gotten in, until today, the sheep are scattered, wounded and lying all along the wayside, many of them so far gone, they do not realize their condition.

The layman's cry today is, "Oh God, give us real shepherds that will go out after the strayed ones, with the real food from heaven, with tenderness, love and compassion, pour in the oil and wine, bind up the ugly wounds and never stop until they bring them in; if it means their very lives for only such are real shepherds, after the pattern of Thy Own Self.

Give us real shepherds that lead the sheep beside the still waters and in green pastures, protect them from their enemies, lead them into the paths of righteousness and help them to be strong when they go down into the valley of the shadow of death. Jesus said, "Lovest thou me? Feed my sheep."

Give us pastors of faith and works. Jesus said, "If ye believe on me, the works I do ye shall do also and greater works."

Give us Peters, Pauls, and Johns of old. Why should we not expect it in these days of great enlightenment and inspiration of the Holy Ghost? Should we expect to go forward, instead of backward?

We want not only Sunday pastors, but every day pastors, those who will visit us in our homes, to comfort, cheer and encourage the sick and heavy laden, carrying the heavy burdens of the day. We need their advice and help in our week day problems.

We want pastors that will devote all their time to the church, where the church pays a sufficient salary for their entire support.

We want pastors that will give themselves continually to prayer and the ministry of the Word, and appoint the serving of tables to others.

We want pastors that will not preach at the people, but preach the Word, the full gospel complete salvation and deliverance from all sin, healing for both soul and body, all through the precious blood, preach it, and practice it, holiness now and forevermore.

We want pastors with a vision, filled with holy boldness, fire and holy zeal, tempered with holy love and compassion, that will not be disobedient to the heavenly vision, but will preach it, teach it, read it, write it, and live it.

Oh, it is so easy these days to sit back and say the people are gospel hardened, but brothers it is not so, they are starving and dying for the real old time gospel of Jesus Christ and the disciples of old. That which is the power of God unto salvation to everyone that believeth. That which does bring complete deliverance from outward sins and cleanses all the want-to from within, that power which does heal the broken-hearted, opens blind eyes, gives complete deliverance to the captive and sets at liberty ALL them that are bruised, that does heal all sickness and disease.

Brothers, this is the gospel thousands are looking and longing after, and they have a perfect right to look for it, for this is the Bible Gospel, "The power of God unto salvation to everyone that believeth, to the Jew first, then to the Greek," to God's people the church first, then through them to the heathen. Brothers have we got it? If not, there is little hope of us bringing it to others.

Oh preachers, pastors, evangelists, Christian workers, God's people, let us get down in deepest humility and continue to cry with the prophet of old:

"Oh Lord, revive thy works, in the midst of the years, in the midst of the years make known, in wrath remember mercy"

SACRAMENTO, CALIF.

## UNDER THE SHADOWS

E. J. FLEMING, Sec. Dept. Ministerial Relief.

EVERY interest in the Kingdom of God has a personal appeal somewhere. The more prominent that appeal becomes the greater is the interest awakened. We like to hear a preacher discourse about men—individuals—because of the personal touch. The broader the personal touch, the stronger the appeal.

The work of Ministerial Relief is constituted of the most compelling interest. It deals with men and women—and when it touches their physical necessities, the personal interest looms large. It is not in the heat of battle that we note our interest in them. They are warriors. The dust and grime of the conflict is upon them. The battle smoke curls around them often obscuring them from our consideration. They are concerned for results; we are interested in the outcome. The decision of the issue at stake is more than the cost of conflict.

But when they retire from the battle front, weary, worn and exhausted they may look back over the days gone by somewhat as one of them does in a recent communication. He writes: "I have put forty-six years of my life into the ministry, eighteen years of it into the ministry of the Church of the Nazarene. God has given me many souls regenerated and sanctified as the seals of my ministry. I have organized fifty-eight churches, have taken over a thousand members into our church, have helped ninety-six preachers into the work, and have raised over \$100,000 for education, church buildings and benevolences. I became a District Superintendent eighteen years ago. There was a great opportunity, with much prejudice to overcome, but no money with which to push this great work of organizing the holy people. I used my small savings and what I received from the sale of my small home as a reserve, drawing on it as I was pressed, and pushed on to make the work go.

"For four years now I have suffered with indigestion, though using great care in the matter of my diet, and now my heart seems to have given way,

so that I cannot walk or preach without the greatest effort and much attending weakness."

This precious brother, ripening for the hallowed fields of glory, has been compelled to retire from all active ministerial work at the age of seventy years. He may regain his strength sufficiently to enable him to preach a while longer, or assist a few struggling pastors; but on the whole his activity must largely cease. He, like many other ministers, has used up any reserve funds which he may have had and he is now in need of "daily bread." His home was spent to keep the Lord's work going. At the time he used that reserve he had little reason to suppose that the church for which he gave all would be strong enough to provide for his needs when finally disabled. But he trusted God! God's promise cannot be broken, and therein lies the responsibility of the church today. If "my God shall supply all your need" is to be fulfilled some instrumentality will be chosen to provide for the need. It seems but a logical consequence that the church would be that instrumentality. Since the Presbyterian Church must be the instrumentality to care for the disabled Presbyterian ministers, the Methodist Episcopal Church for Methodist ministers, and each other denomination for its ministers, it can readily be seen that the most probable instrumentality which God will choose to fulfil His promise to worn-out Nazarene ministers is the Church of the Nazarene.

Our hearts are touched when we hear of need and suffering in China, in Africa, in South America. We exhibit a spirit of compassion when told of lack of food, raiment, or shelter for those thousands of miles away. We are moved to do what we can in such behalf and our money is poured into channels of blessing. Those in whose behalf we give have a right to that service only because of Christian benevolence and the ties of human brotherhood.

But this other class "Under the Shadows"—men and women to whom we are related by the same ties of Christian benevolence and human brotherhood—are related to us as creditors to whom we owe a profound consideration. They have sacrificed that we—the Church of the Nazarene—might be. They have toiled with self-denying diligence that we might enjoy the blessings of our gospel liberty. They have borne the brunt and heat of battle that our spiritual freedom might be forged. We are their debtors. If debtors, shall we make them feel like objects of charity, paupers on the tolerance of the church, recipients of condescending benevolence? Surely, that must never be! Nor must they be made to feel that way.

To raise money for Ministerial Relief is being God's instrumentality in fulfilling the promises which He has made to our ministers. To put some of God's money into Ministerial Relief is doing with it what God would have done. God warned Israel not to forget the priest when he became old.

The Department of Ministerial Relief of the General Board must have the full amount asked for for 1924 if these worthy veterans are properly cared for, and others, equally deserving, to be cared for before the year passes. If God lays this work on your heart do not fail to obey Him.

## ONE MORE WAITING JUST INSIDE THE EASTERN GATE

The church loses one more of her leaders and saints in the death of Rev. Harry Monroe Moore, who passed on to his eternal reward 1:55 p. m. Sunday, January 6, 1924 at the age of forty-seven. Brother Moore was the District Superintendent of the New York District, pastor of the Church of the Nazarene at Springfield, Long Island and District Foreign Missionary Treasurer. The last real labors of our dear brother were at the District camp meeting at Beacon, New York where he preached as the evangelist. It was here that he began to decline rapidly. He took a trip abroad in August for a rest and change hoping to recuperate and recover but complications set in upon his return and he was taken to the Peck Memorial Hospital, Brooklyn, for treatments. He has suffered the past seven months greatly but in all patience, in nothing murmuring or complaining. He rallied at times and right at the end gave every indication that the Lord would raise him up. But God who doeth all things well suffered it not to be so and whispered down from heaven to his soul, "It is enough come up higher." He died with Bright's disease and heart trouble. He leaves surviving a widow, five children and an invalid mother 80 years old. May God sustain them with all His grace, Providential care and keeping power.

The funeral services were held at the Springfield Church on Wednesday afternoon at 2 o'clock and were conducted by Rev. Joseph Fletcher. Rev. W. Riley led the service with the scripture lesson;

the East Rockaway Quartet sang two appropriate messages in song and several eulogies were made by pastors—Rev. Paul Hill, Rev. G. Howard Rowe, Rev. Thomas Lawson, Rev. W. E. Riley, Rev. C. A. Rency. Rev. O. L. Brown preached the funeral sermon and Rev. J. A. Ward led in prayer. The interment was in charge of Rev. Wm. J. C. Van Os and Rev. O. L. Brown. The remains were laid to rest in the Chenango Valley Cemetery, Binghamton, New York.

Brother Moore was a Nazarene. He was a man of purity, faith, courage, love and full of the Holy Ghost. He hated sham, was strong in conviction and keen in judgment, a wise leader, a fearless preacher, a noble father and a kind and tender husband. Born at Cumberland Centre, Maine, on August 19, 1876, he bore all of his life that strong, sturdy, solid Puritan characteristic of a New Englander. He was ordained in the Pentecostal Restue Mission and served that body for about fifteen years, after which he became a member of the Church of the Nazarene for which he gave his life and blood. And because of his zeal and sacrifice for the cause of God and holiness, he finished his labors like the Master in the prime of life. Like Paul he finished his course, kept the faith, entered into his reward to receive his crown and awaits our coming "just inside the Eastern Gate."—G. HOWARD ROWE.

## THE BRIDE OF JESUS

By J. E. EDINGTON

As Abraham, the father, sent Eliezer to select a bride for Isaac his son, so God the Father has sent the Holy Ghost to select a bride for His Son. And as Isaac went out to meet Rebecca when Eliezer had selected her for him; so Jesus is coming in the air to meet the bride that the Holy Ghost selects for Him. "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:7). "And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). The wedding guests are the ones of all other dispensations having on the wedding garment. Granting this to be so what manner of persons ought we to be in all holy conversation and godliness?

## A TESTIMONY

I have been a child of God for more than a year and I am still very happy in Jesus. I find His love is sweeter and sweeter as the years go by. I have only been taking the HERALD OF HOLINESS a few months and it has been a Christian companion to me and a blessing at home. I have just been reading out of it to my husband, although he is not a Christian, he seems very much interested in it. I believe he likes Uncle Buddie's Good Samaritan Chat best, but for myself I love every word of it. I would love to see a Nazarene church here, in Okmulgee, there are a few sheep here without a fold and I must say we get very hungry for soul food.

I do believe if I had not got in touch with the Salvation Army this summer I would have backslid for I had become very lean in my soul. Let's not forget to pray for these people for they are very humble servants of our dear Lord. I am thankful to report victory in my soul tonight. God has been with me in a great way. I have learned that Jesus can keep His people anywhere they are. The nearest Nazarene church is eighteen miles south of here at Henryetta, Oklahoma. Another sister and her family and I went down Sunday and we had a beautiful service. There were four at the altar and I believe all prayed through and were abundantly satisfied. I must tell you how God has answered prayers for me.

I have been praying for humble Christian companions and a cottage prayermeeting. About three weeks ago God answered. We began our first cottage prayermeeting with five good women all anxious to learn more about Jesus and not any of us belonged to the same church; some Salvation Army, one Nazarene, one Christian, and I don't know just what denomination the others belong to but really we had a glorious time, in the Lord. Next Wednesday they meet with me at my home, praise God for hearing and answering prayers. All readers remember this little band of praying people and also pray that God will send a Nazarene revival here for this town certainly needs it. I don't know what it takes to start one but I'm willing to do all I can. I remain a happy follower of Christ and a sister to the Nazarenes.—Anna Belle Ferguson, Okmulgee, Okla.

## THE DUTY AND PRIVILEGE OF PRAISE

By EVANGELIST URAL HOLLENBACK

IT is doubtful whether it is either possible or desirable that any Christian should get to the place in this world where everything in Christian service is perfectly free from the sense of duty. Every opportunity and every privilege is also a duty. We should feel that it is our duty to serve God, still it is a privilege to do our duty. It is a duty to praise God and yet it is a glorious privilege to perform this duty.

Praise is as much prayer as any other form of expression, in fact, it is the most effective form of prayer. Praise for past things is the expression of gratitude, praise for things desired is an expression of faith. The strongest way to ask God for things is to praise Him for them. The Scriptures say, "In everything by prayer and supplication, with THANKSGIVING, let your requests be made known unto God." We sometimes do a good deal of requesting with a very little admixture of thanksgiving or praise.

Music is a great means for expressing praise and the last Psalm outlines the program of praise thus:

1. Where shall we praise God? "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power." That is, praise God in the church, praise Him out of doors, praise Him everywhere.

2. Why should we praise Him? "Praise him for his mighty acts: praise him for his excellent greatness." This includes everything in the universe.

3. How should we praise the Lord? "Praise him with the sound of the trumpet: praise him with psaltery and harp. Praise him with the timbrel and dance (pipe—margin): praise him with stringed instruments and organs, praise him upon the loud cymbals, praise him upon the high sounding cymbals."

4. Who should praise Him? Hear the all-inclusive sweep of the psalmist's inspired exhortation: "Let everything that hath breath praise the Lord. Praise ye the Lord."

The praiseless soul is a dead soul. The praiseless church is a dead church. The praiseless prayer is a useless prayer. A praiseless sermon is dry indeed, and a praiseless service is a barren wilderness. A praiseless life is a constant drag.

It costs nothing to praise God. But if it did, "the sacrifices of praise" are acceptable to God. And as prayer is very effectual when precluded, interspersed and concluded with thanksgiving and praise, then let us be a praising people, holding praise services innumerable, and for all things.

### A TESTIMONY

A few weeks ago a young man attended a Sunday evening service. The entire service gripped his heart. He kept coming each Sunday evening with deepening interest. One Sunday night after the service he with some three or four other young people came forward for prayers. That night this young man was converted. The following Thursday at our prayermeeting he gave in substance the following testimony: "When I came to Fitchburg a few weeks ago I did not know anything about salvation. I drank, used tobacco, danced, went to the theater, pool halls and in fact I went the way of the world. I came to the Nazarene Church a few Sundays ago. It was the first time in my life that I had thought seriously about my need of salvation. I thank God, last Sunday night I gave my heart to Jesus Christ, and I have been happy ever since. I hesitated for a while in coming forward for prayers, afraid that I could not give up my sins and get loose from my habits. I was hardly surprised to find that I did not have to give up my tobacco and all the rest of the things that were wrong in my life; they all left me Sunday night when I gave my heart to God. The way is beautiful, and I would not go back for the world." The Scripture says, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." This young man with scores of others in the Church of the Nazarene have proven this scripture to be more than theory, but an experience that one can enjoy in his heart. Hundreds of people in Fitchburg have hungry hearts and are dissatisfied with what sin has given them. The gospel of Christ can liberate the soul from the bondage of sin. The gospel is the greatest satisfier and joymaker in the world.—*Fitchburg Nazarene.*

## Nazarene Young People's Societies

### JARRETTE AND DELL AYCOCK AT THE NATIONAL CAPITAL

From a note received from Charles E. Reed, Statistical Secretary of the N. Y. P. S., Washington, D. C. we learn that Brother Aycock and wife were to conduct evangelistic services on Feb. 11th and 12th under the auspices of the N. Y. P. S. of First Church, Washington. We hope to have a good report of these meetings.

Brother Reed says, "We are only able to have them with us for the two days but we are working to make these two days count for as much as we can. We have been able to have these two meetings announced from the Chair at one of the monthly meetings of the District C. E. Union and we are hoping that many of the young people from other churches in the city will visit us during these meetings. I was pleased to see in the February 6th number of the HERALD OF HOLINESS two letters from different societies. Personally I want to see our societies pass along the good things that have helped them. We ought to have quite a good deal of inter-society exchange of ideas."

### DISCUSSION FOR N. Y. P. S. TOPIC FOR MARCH 7TH

By JARRETTE E. AYCOCK

Subject—"The Choice of Moses."

LESSON: Hebrews 11:23-29.

THE ISSUE: Between pleasures of sin and salvation.

WHAT HE LOST BY HIS CHOICE:

- A crown. He was heir to the throne.
- Wealth. He would have inherited riches.
- Companionship. No doubt many friends went back on him.

WHAT HE GAINED BY HIS CHOICE:

- Suffering. He passed through many hardships.
- Peace of heart.
- Favor with God.
- Eternal life.

THOUGHTS FOR DISCUSSION:

- He became a leader of God's people.
- He looked beyond the crowd and saw the crown.
- Have some one tell of—
  - How Moses became heir to the throne. Exodus 2:3-10.
  - Moses at the burning bush. Exodus 3:1-12.
  - Moses and the passover. Exodus 12:1-13.
  - Moses crossing the Red Sea. Exodus 14:13-31.
  - Moses bringing water out of rock. Exodus 17:1-6.
  - Moses' death. Deuteronomy 34:1-8.
  - Moses and Transfiguration. Mar. 9:1-7.
- What has it cost you to be a Christian?
- What have you gained by making the right choice?

### DAILY THOUGHTS FROM BULLETIN BOARD OF OLIVET COLLEGE

SUNDAY

"He hath borne our griefs and carried our sorrows."

MONDAY

"Don't criticize unless you can do so in a way to build up and not tear down. It takes ten years to build a cathedral but you can dynamite it in ten seconds."

TUESDAY

"The essential question is not, how much do you have of what the world can give, but how much have you that the world cannot take away."

WEDNESDAY

"The hope of heaven under troubles is like wind and sails to the soul."

THURSDAY

"No man will go to heaven when he dies who has not sent his heart thither while he lives."

FRIDAY

"FAITH: Doing what God says and asking no questions."

SATURDAY

"Mix common sense and religion, and you can never get too much of either."

## SENTENCE SERMONS

COMPILED BY REV. HENRY BELL

It is better to build a fence at the edge of the precipice than a hospital at the bottom.

If you do not bother God with the little things in your prayers, the little things will bother you.

There is a good deal of difference between vain repetition in praying and repetition.

Your prayers will not go very high if your living is low.

Faith is that something within you that enables you to take God at His word.

How can ye believe which seek honor one of another?

So many people go to God in prayer to get His O. K. on their wishes, and never say, "Thy will be done."

If you ask God to search your heart, you must co-operate with Him in the search.

It was not a pleasant process for slaves when they were branded, and remember if you are to be Jesus' love-slave, you must be branded.

The three Hebrew children were not promoted till they went through the fire.

The Devil will tell you that it will ruin your health to get up a little earlier in the morning to pray and will then get you to work a few extra hours to make more money.

According to Malachi 3:10 there is only one key to the windows of heaven, and that is found inside your pocketbook.

The Devil's beatitude is, "Blessed are they who do not expect much, for they shall not be disappointed."

We can know we are on higher ground than last year because we can see further and have a better view.

The way to get real joy out of a life of holiness is to accept everything that comes into your life as the will of God, with the assurance that all things work together for good.

The three Hebrew children probably would never have seen the form of the Fourth if they had not gone through the fire.

We pray for God to make us red hot, and then when He puts us in a hot place to heat us up, we murmur.

I saw thousands of people shout and cheer for one hour and thirty-two minutes when the name of Bryan was mentioned at Denver at a Democratic convention, and dozens fainted and were taken away in ambulances, but no one cried "Fanaticism!"

A preacher asked a girl how she knew she was saved, and she replied because she used to sweep only where the mistress could see, but now she swept the other places too.

Surface wells dry up when the weather is a little dry, but an artesian well keeps right on testifying.

If a man slaps and hammers a red hot stove, it will not affect the stove much, but it will be hard on the man.

Perfect love is not bearish but it bears all things.

The Holy Ghost is not going to seal something He does not own.

The world says, "Show me and I will believe," and God replies, "Believe me and I will show you."

It was Noah's part to build and believe; it was God's part to send the rain—and He did.

**STATISTICS OF THE CHURCH OF THE NAZARENE FOR THE YEAR 1923**

Again the Church of the Nazarene has closed the year with net gains, both numerically and financially. Again it is our privilege to record that the cause of holiness has been forwarded mightily throughout the year, and not only by the churches beginning the year but also through the addition of several congregations and hundreds of members during the year's course. Likewise the net gains in gifts for the year are gratifying, these being five times the net gain of 1922. While the year was peculiar in its problems, and it appeared that the enemy of all good was doing his best to bring defeat, yet never before in the history of the Church of the Nazarene has God's hand been more apparent, nor has the evidence of His favor been more clearly shown. We include this year some world-wide statistics of membership and property. Truly, God has pushed out the people called Nazarenes to preach His great gospel to the ends of the earth. We ask a careful reading and study of the figures. Compare your District and your individual church with the totals. The great work now before us is to secure the hearty co-operation of each church and every member in the whole work of the church, which means that everyone will be alert at all times to do whatever God would have done. While this is the last report of the General Statistical Secretary (the office being absorbed in that of the General Secretary) it is a pleasure to record that such consolidation will make possible the establishing of a more comprehensive statistical section, and in the future the figures will be far more revelatory of the possibilities contained in the Church of the Nazarene for the promoting of the kingdom.

Each day of the year 1923 there were added to the churches 7 new members; to the Sunday Schools, 13 new scholars; to the Nazarene Young People's Societies, 5 new members; and to the Woman's Missionary Societies, 3½ new members. Each seven days 2 additional Ministers were added to the ministry of the church.

Each eight days of the year a new church building was acquired; each 8 2-3 days a new parsonage was added; and each 3¼ days a new church organization was added to the general church.

Each day of the year \$2,065 was added to the value of the church property reported by Districts. Each member of the Church of the Nazarene is represented by \$106.84 in the valuation of church property as reported by Districts, and by \$130.37 in valuation of the property of the church—District, Educational, in Foreign Fields, etc.

Each of the 50,631 members gave \$45.30 during the year.

*In His glad service,*  
CHARLES A. KINDER, General Statistical Secretary.

FINANCIAL	1923	1922	INC.
Value of Church Property.....	\$5409698	\$4655982	\$753716
Indebtedness on Church Property.....	1069126	960484	108642
<i>Raised for—</i>			
Buildings and Improvements.....	465690	438761	26929
General Superintendents.....	11091	11410	*319
District Superintendents.....	55754	55896	*142
Pastors (including Assistant Pastors).....	723914	667562	-56352
Deaconesses.....	7926	8471	*545
Evangelists.....	190096	184135	5961
Home Missions.....	52934	55350	*2416
Foreign Missions (Church).....	168106	162756	5350
Foreign Missions (W. M. S.).....	27670	20765	6905
Church Extension.....	9345	11043	*1498
Education.....	45703	82759	*37056
Social Welfare.....	6994	8826	*1832
Orphanage.....	6037	12118	*6081
Nazarene Tract Society.....	1177	293	884
Ministerial Relief.....	4700	3289	1411
Contingent Fund.....	7178	4258	3920
Other Benevolences.....	94974	65969	29005
Rent.....	47211	44664	2547
Church Expenses.....	252816	222462	30354
Sunday School Expenses.....	95173	80829	14344
Miscellaneous.....	18952	6441	12511
All Purposes.....	\$2293641	\$2148057	\$145584

\*Denotes decrease.

NUMERICAL	1923	1922	INC.
Number Churches.....	1304	1208	96
Number Church Members.....	50621	48118	2513
Number N. Y. P. S. Members.....	12768	10864	1904
Number Sunday School Members.....	79174	74481	4793
Number S. S. Officers and Teachers.....	9772	9320	452
Number W. M. S. Members.....	6601	5329	1272
Number Elders.....	1085	1028	57
Number Licensed Ministers.....	1054	1004	50
Number Consecrated Deaconesses.....	220	220	..
Number Licensed Deaconesses.....	156	152	4
Number S. S. Superintendents.....	1149	1112	37
Number Commissioned Evangelists.....	276	252	24
Number N. Y. P. S. Presidents.....	454	445	9
Number Elected Delegates.....	2376	2281	95
Total Membership of Assemblies.....	6007	5668	339
Number Church Buildings.....	887	841	46
Number Parsonages.....	387	345	42

WORLD-WIDE STATISTICS

		TOTAL
<i>Number of Churches</i>		
In United States, Canada, British Isles.....	1304	
In Foreign Mission Fields.....	33	1337
<i>Number Church Members—</i>		
In United States, Canada, British Isles.....	50631	
In Foreign Mission Fields.....	*2110	52741
<i>Number Sunday School Members—</i>		
In United States, Canada, British Isles.....	79174	
In Foreign Mission Fields.....	3797	82971
<i>Value of Church Property—</i>		
Reported by Districts.....	\$5409698	
In Foreign Mission Fields.....	220004	
Educational Institutions.....	921395	
Publishing House.....	54433	
Hospitals, Orphanages, Homes for Aged.....	50000	\$6655530

\*Full members only. There are 803 probationers in the 33 churches in the foreign fields.

**TOURING THE KANSAS DISTRICT IN THE INTEREST OF MISSIONS**

My last report closed with the service held in Newton. From there we went to Whitewater where Rev. Elmer Poole and wife are pastors. They are doing a large work in a small place which promises to become larger under their efficient ministry. Our next night was in Wellington with one of our baby churches in age but not in size. Brother Bert Moore is the new pastor and a great worker. He has completed a new church building since coming there. We spent Wednesday night in Clearwater with Pastor J. G. Demorel who is one of our true and tested pastors. His church responded well for missions and is doing a good work under his ministry. Next we went to Winfield, this is a small work but we believe will soon grow larger in this beautiful college city with Brother Dudley as pastor and Brother and Sister Wilson to support and boost. We had Evangelist Arion S. Clark an old time Methodist friend with us in the service. He sang a special song and God gave us a great time together. From there we went to Arkansas City where God gave us another good service with Pastor W. E. Miller, another one of our faithful and efficient pastors. The flood last June almost ruined our church building and put a lake between the church and the city. There is a large church for sale right down town which the Nazarenes can buy if we will give them a lift with a good home mission campaign. Let's do it. "All hands lift!" Our next service was with the good people of Topeka. Brother C. P. Clayton the pastor is doing a great work there and has built a great church. It is one of the best if not the best church on the District. This is a missionary church and they proved it by their good response in the offering. We spent Sunday night in Lawrence with Sister Lienard and the good people there. They also gave a good offering for missions. We were to be in Buffalo on Monday night but had to change it because of a revival in progress there. We spent Tuesday night in LaFontaine where Brother Tabor has just moved as pastor. The next night we were in Neodesha with Brother and Sister Smith, as pastors. It was a very cold night but God gave us a good service. We were to be in Havana the next night but the weather froze us out. On Friday night we were in Caney where Rev. A. C. Mize has just taken the pastorate by changing with Brother Tabor. From Caney we went to Coffeyville for Sunday morning. The weather was severe and the streets and sidewalks were covered with ice but we had a large crowd and God gave us one of the best services that we have had thus far. Rev. W. A. Menneke is another of our very able pastors and is certainly putting Coffeyville on the Nazarene map. They gave us a large offering for missions and we received almost \$100 from outside our Nazarene members. We spent Sunday night with Brother and Sister J. H. Vance in Cherryvale. The streets were too slick for many to venture out but God gave us a good service with the few. As far as we are able to tell this tour is proving a great blessing to our churches and our people are catching the vision and our pastors are being encouraged to greater things. More later.

A. F. BALSMEIER, Home Mission Representative.

**OLIVET COLLEGE BOARD MEETING**

On January 30th and 31st the annual Board Meeting of the Olivet College was held with the representatives from the various Districts. It was generally conceded by all our representatives to be the best in the history of the institution.

Some of the most outstanding things were the reports of our President of the institution, N. W. Sanford, in which he brought us the good news that the Institution is being run without debt, and we have many hundred dollars to our credit, also we have a beautiful student body and a fine faculty. Already President Sanford has thoroughly convinced the members of the Board of Trustees that he has mastered the situation, and that he is God's man for us in our school in the middle west. To express the confidence and high esteem, the Board of Trustees gave President Sanford an extension of three years. The Board feels that under his wise administration we are safe in the scholastic department of the Institution. Already plans are under way for a strong faculty and a great school for the new year. Some helpful departments are going to be added, and not only are we going to try and run the school free from debt, but it is our intention to raise the standard of the school educationally.

Another outstanding thing that has brought much encouragement and inspiration to the Board of Trustees was that our good treasurer, Rev. W. T. Willingham brought us the good news that we are holding our own in paying the debt and that he was able by God's help during the last year, not only to pay the interest and meet our creditors

but the debt was actually reduced a few thousand dollars. Brother Willingham was unanimously elected treasurer as well as field financial secretary to put on a campaign on our educational zone at the earliest possible date. He is resigning his church at Danville, Ill. and is moving to Olivet to put his whole heart and soul into this work. In three months on the Chicago Central District alone he has raised in cash and pledges more than \$27,000 with about one-fourth of the churches to visit. All those present were enthusiastic and their desire is to get behind Brother Willingham and help him visit our entire zone. Will any who read these lines please pray from this brother in his most difficult task.

We are also glad to report that Rev. J. W. Short, our good District Superintendent of Indiana was kind enough to give us a ten days' revival during the Board Meeting. It was generally acknowledged by all that we had one of the best revivals in the history of the school. Our pastor, Rev. M. R. Grose got our people of Olivet and surrounding country and the teachers and the student body to pray and when Brother Short arrived on the scene he gave us the "red hot" truth and the great long altar was filled time after time with hungry hearts seeking God. We all certainly appreciated the ministry and inspiration and blessing that came to us through the faithful service of Brother Short. We have really a revival spirit on at Olivet. We were blessed in the presence and the help of our good District Superintendents and pastors and laymen at this annual meeting from the Central Educational Zone. We do certainly appreciate their presence.

It was the universal opinion of all our Board of Trustees and their united determination that we are going to stay with the task until we put Olivet out of debt. We think by the help of God and the co-operation of our good people this can be done in the next very few years.

We are now making our plans to have a great camp meeting May 8th to 18th, with Dr. J. W. Goodwin, Evangelist Bona Fleming and C. C. Rinebarger.

## Among the Churches

### CISCO, TEXAS

—The work here is doing nicely and we are having some real good services. Our revival with Rev. Lee Hamric and Roscoe Carrell proved a blessing to all. To know Rev. Hamric is to love him. His messages were timely, uplifting and blessed of God. He succeeded in bringing the Church of God's people in closer fellowship with us, which was very commendable. Mr. Carrell did his part well at the piano. A goodly number prayed through to definite victory though there were not as many saved as we expected yet we are thankful for what was accomplished and look ahead for a greater harvest. We also had with us Rev. Wm. Eckel, our missionary. We had a crowded house and all the people sat spell-bound for two hours and a half while he talked to us about the customs and many religions of Japan. Our people and friends responded gladly and gave \$110.00 in cash and pledges. This is the way to raise our apportionment for Foreign Missions. May God bless this great and good man; he was an inspiration to all. We take new courage, more faith in a mighty God and a greater determination to go over the top for King Jesus. Amen.—Mrs. L. L. Campbell, reporter.

### DECATUR, ILL., WEST SIDE

—We are praising God for answered prayer, we know He is a prayer answering God. How the saints rejoiced to see the answer to prevailing prayer in our Sunday services February 3rd when at the beginning of our morning service, after singing only a few verses, a hungry soul made her way to the altar and came through praising God in the old fashioned way. This was only the beginning of good things. How God did break us all up, shouts of victory could be heard. Our good pastor did not get a chance to preach in this service. We had an old fashioned prayer service, instead, and how God did bless our souls. At the close we had another altar service and one good sister sought and obtained the blessing of entire sanctification, how she did shout and praise God when the fire struck her soul. Deep conviction settled upon the unsaved of the congregation and tears filled the eyes of the sinners, though "almost persuaded," they failed to obey the Spirit. We are believing God for a mighty revival, help us pray it down. In the evening service there was one soul at the altar for the blessing of sanctification. Brother Cox took seventeen new

## SUNDAY SCHOOL LESSON REFERENCE

MARCH 2. THE REVIVAL UNDER SAMUEL.

Lesson: 1 Sam. 7:5-13.

GOLDEN TEXT: Prepare your hearts unto the Lord and serve Him only (1 Sam. 7:3).

Devotional Reading: Psalm 51:1-10.

MARCH 9. THE REIGN OF SAUL.

Lesson: 1 Sam. 15:13-23.

GOLDEN TEXT: Behold, to obey is better than sacrifice. 1 Sam. 15:22.

Devotional Reading: Psalm 139:1-12.

MARCH 16. THE REIGN OF DAVID.

Lesson: 2 Sam. 7:18-26; 8:14b-15.

GOLDEN TEXT: I delight to do thy will,

O my God. Psalm 40:8.

Devotional Reading: Psalm 24:3-10.

subscriptions for the HERALD OF HOLINESS. We are still thanking God for sending Brother and Sister Cox our way. They have greatly encouraged us, we mean to press the battle to the gates and "believe God for victory."—Reporter.

### HARRINGTON, DEL.

—We just closed a two weeks' revival with our District Superintendent as the evangelist, John N. Neilson. The church was full almost every night and an overflowing crowd on both Sundays. There were fifteen seekers at the altar, ten new ones came into the church. Great conviction was on the people and Brother Neilson preached with unction and his singing was enjoyed by all. We have a very fine church and parsonage here, we are getting a grip on the hearts of the people of this town. The offering came easy and over a hundred dollars was raised during the meeting and a good love offering was given to the pastor. We ask the prayers of the HERALD family.—John Donaldson, pastor.

### MANSFIELD, ARK.

—We are glad to report victory for our church here. God is wonderfully blessing and souls are praying through in the old fashioned way. We were blessed with the privilege of having with us during the past week our District Superintendent, Rev. J. W. Oliver. How our hearts were made to rejoice while he gave out the messages to us. Several seekers came to the altar during his stay. Sunday was a good day for us. He gave us a wonderful message on "Tithe," my how it did take effect, those of the church who were paying tithes shouted while others at the altar prayed through. On Sunday evening we received five fine new members into the church, that makes eleven new members since our Assembly. Every interest in the church is growing, our Sunday school has gained 25 per cent in the past month, our Young People's Society is growing and God is blessing. Amen. This great thought comes to me, "Prayer changes things."—L. L. Swett, pastor.

### OAKDALE, CALIF.

—We are glad to report the work here to be moving forward under the leadership of Rev. R. E. Griffith, who was formerly pastor at Corning, Calif., taking up the work here in June of 1923 at the beginning of the Assembly year. We find Brother and Sister Griffith to be aggressive, Spirit-filled, young people, untiring in their zeal for souls. During these few months they have been able to hold meetings in a number of rural districts, River Road school house, Valley Home, and Escalon and have held two series of meetings in Manteca, a city twenty miles from here, where they have been filling an appointment for the past three months. They are planning to go in there for another meeting later in the spring with the hope of organizing a Jass. The Lord is blessing, and giving good results from the three weeks' meeting held at Valley Home, especially in the increase of our Sunday school. This could not have been accomplished had not Brother Griffith, with help from the church, purchased a new Ford early in the fall. By this means he is able to get to many homes and also to gather up children for the Sunday school who otherwise could not attend. We have reached the seventy-five mark in attendance and are expecting one hundred soon. Last Thursday evening after prayer meeting hour, we spent a very enjoyable time at the parsonage and "pounded" our pastor and wife with the following weapons: first love and affection; then with a good stock of groceries, and last but not least, a little sack of money. Refreshments were served to forty-five in attendance and after an hour of social pleasure we bade goodnight to the pastor and his precious wife, but they looked none the worse for the "pounding."—Mrs. E. M. Stude, reporter.

### MORIARTY, NEW MEXICO

—We are praising God for victory. While our altars have not been full of seekers as we would like to have seen them, yet "the Lord hath done great things for us, whereof we are glad." We have sown the precious seed, and God has honored His own word. Some have been saved, sanctified, or reclaimed, for which we give God all the glory. At our services last Sunday night, two sought pardon and one purity, all of whom seemed to get a definite experience. We are doing our best, and are made to feel that some how our little service for Him is accepted. Our two weekly prayer meetings, which we consider the life of our church, are very spiritual and uplifting. The dear people here, in spite of the strenuous financial conditions, have stood by us to the limit of their ability. They recently presented the pastor and wife with nice suits of clothes, and gave them a generous "pounding." They are as loyal a people as can be found, and know how to stand by a pastor with their prayers and means. Pray for us.—Wm. A. Huffman, pastor.

### NORTH ST. PAUL, MINN.

—On Jan. 12th we began a series of revival meetings with Rev. W. P. Jay of Nampa, Idaho as our evangelist. From the very first service until the close Feb. 23rd, the Lord was pleased to bless our efforts with seekers at the altar, many of them happy finders. Only four or five of the evening services that the altar was barren. We did not die into the rank of old split-foot as deep as we all had hoped; more and more we are beginning to see that Jesus is getting His bride ready, that's what happened. Brother E. E. Wordsworth and a goodly number of his people were over a few times to help shout on the battle. Rev. L. C. Brown and Brother Clay Ward from Rosholt, South Dakota were with us one evening to help us put it over on the old Devil. Some of our Buffalo Lake, Minn. friends were over also. We took in eight new members during the round up, most of them were old prospects but the meeting helped to jar them loose. Finances came easy, glory to our King.—J. O. Schaap, pastor.

### DYERSBURG, TENN.

—The Lord was never more gracious to me than now, when the enemy presses hard, He is ever present and mighty and strong to deliver. I have missed two of my appointments recently on account of bad weather and roads. This is certainly a needy field, not a real straight holiness church in this or surrounding country. By His grace we expect to do more than ever for Him and a lost world. Dyersburg is a beautiful little city of West Tennessee with about 10,000 population. There are two Tongue-churches in town and they have done much hurt to the cause of real Bible holiness. We have a number of people in and around this place who believe in the real thing. We are praying and planning for a meeting here some time during the spring or summer. We want to arrange with one of our best evangelists for a real campaign. This place like all others is full of sin and wickedness of every sort. The time has come when something out of the ordinary will have to be done, or else multitudes in our homeland will never hear the real truth of God's Word and His will for us. Pray for us.—I. L. Sanders.

### EASTLAND, TEXAS

—Since the Assembly we have been located at Ranger and Eastland where we have only a few Nazarenes at each place, but who want a Nazarene Church established. We have organized a new Sunday school at each place, and have secured a place of worship at Ranger where we meet each Sunday and at night, also Sunday school each Sunday. God meets with us and blesses our efforts for Him. We have about forty in Sunday school also have a good cottage prayer meeting. We expect to begin a meeting Wednesday night February 6th with Mrs. Fannie Payne and Miss Beulah Bounds as workers. Help us pray for a real revival. We just organized a Sunday school last Sunday at Eastland with about fifteen or sixteen. We also have cottage prayer meeting here Thursday evenings. We are planning a meeting in March or soon after. We feel God is looking on the scene and will take us through if we do not faint or falter. We are expecting our District Superintendent Rev. Allie Erick with us on the 16th and 17th at which time we are planning to organize a church at Ranger. Both of us being preachers and having local preachers at each place, we will have time to hold some meetings and would be glad to come to any church or community desiring our help. We have been in pastoral work seven years in succession and desire to be soul winners. Pray for us in these new fields.—Thomas and Myrtle Ahern.

**HOLDENVILLE, OKLA.**

—This church is moving along nicely; our crowds are increasing all the while, interest is good, and on Sunday nights the house is packed to the limit, seekers at the altar almost every service. Our Sunday school is growing fast, everything looks good for holiness at this place. Last year our Superintendent had this church in the fourth class, but by the grace of God we expect to have it in the first class by the coming Assembly. Rev. F. R. Morgan will begin a revival for us the 7th of March. We desire the prayers of the HERALD family that God will give us an old time revival that souls may be saved and sanctified and the church built up and God glorified—C. C. Johnson, pastor.

**CLEVELAND, OKLA.**

—We have just closed one of the greatest meetings of my life Sunday night, how God did bless us in the old time way. We have had more professions at other times but the power of God was so great and His presence so felt. In the beginning the weather was bad and cold but the crowds came anyway and the meeting got better and better and the crowds greater and greater until we had no place to take care of the crowds that were coming. We had all classes of people and how they did pray and confess their sins to God and come through shouting in the good old fashioned way. We had seventy-two pray through in the old time way and the way of the cross. Prof. Lawson Brown and wife did the singing and the pastor did the preaching, and the dear Lord did the blessing. We will never get over this great meeting, we took a nice class into the church, about sixteen and some good strong men among the number. Prof. Brown and wife are great in song. The money came easy, and all the expenses were met nicely and the pastor received one of the biggest "poundings" of his life. We feel like going on, we can see great things ahead for the Cleveland church. We have some of the best Nazarenes in the country. Pray for us.—Tommie Hayes, pastor.

**CLARITA, OKLA.**

—Our pastor was with us on his regular appointment which is the first Sunday in each month, but coming on Thursday before gives us four services for which we praise the Lord. We have only a small church about eleven in number but 100 per cent Nazarene, they all have the blessing good and a determination to go through with God. There is no use in saying we do not have trials and difficulties for we have them, but bless God forever we are looking clear over them all. We have a real pastor and one of the best preachers in the land. He gives the people "Thus saith the Lord" and they have to take it or deny God's Word. We are looking forward for this year to be the best year of our church, we believe that God will give us a great revival this summer and more members in the church; also help us build a place to worship for which we expect to give God all the glory. We ask the HERALD family to please pray for us that by the help of God we may reach our expectation.—F. W. Stratton, reporter.

**CLEVELAND, MISS., DAVIS CHAPEL CHURCH**

—The church here is still on the Map of Nazarene Churches in Mississippi. We are in a small District but I believe that a new day is dawning for the Mississippi District, with a man of God like Rev. R. H. M. Watson at the helm as District Superintendent. He and dear Dr. H. F. Reynolds, General Superintendent spent the week-end with us last week. The Lord blessed in the old fashioned way, several were at the altar, one man coming twenty miles horse back to get saved. The Lord sure blessed that man, as he came expecting to get blessed. The work here is moving on splendidly with Brother L. J. Forman as pastor. We are expecting great things this year, some of our folks are getting under the burden for the lost, that means that

souls will be saved. "When Zion travails sons and daughters shall be born unto God." Pray for the work here.—V. L. Nabors, secretary and treasurer.

**HARRAI, OKLA.**

—We are still on the firing line and God is doing great things for us. We came here one year ago last June, where we found a faithful few worshipping in a schoolhouse. After looking things over and preaching a few months it seemed apparent to all that we must build. We immediately set to work to see what could be done. After we were successful in getting some good pledges, we bought five lots and built a small parsonage and as soon as it was completed we began the erection of the church which was ready for use last March. We do praise God for answering prayer. We now have a comfortable place to live and a very good church, both electric lighted, and with an indebtedness of only \$140.00 to date. Many times it seemed that the enemy would do his best to defeat our plans, but if God be for us who can be against us, praise His name. Our Sunday school is taking on new life. Two were saved in our last service, souls are finding God, truly we feel like traveling on. We have but one goal to reach, that is "Victory at any cost." We begin a revival about the middle of February with Brother and Sister Littrell, as evangelists. Pray for us that sinners will be saved, believers sanctified, the saints edified, the Holy Ghost magnified, Jesus glorified and God's Kingdom extended on earth.—G. N. Wickens, pastor.

**TEGARDEN, OKLA., CORA CHURCH**

—We closed a successful revival Sunday night with about fifty souls bowed at the altar, a number prayed through to definite victory, seven joined the church. Sister Florence Leaton was the evangelist, she is one who is not afraid to preach the old time gospel which brings old time conviction. God is blessing us here and we feel encouraged to press on.—Ted McWilliams, pastor.

**ST. LOUIS, MO.**

—Since this church was organized in November, God has given an increase in number, and people are getting to God every week. We have an average of fifty in Sunday school; twelve united with the church bringing the number to thirty-two. Every one seems to have the vision and is willing to undertake great things for God. They have become genuine Nazarenes who are ready to help pray, and give to the cause of getting people in this marvelous light of full salvation. Several have subscribed for the HERALD OF HOLINESS and say they would not do without it. Pray for us.—C. F. Transue, pastor.

**SIoux FALLS, S. D.**

—We closed a three weeks' revival on January 27th, Rev. Joseph N. Speakes of Kansas City was the evangelist. His messages were forceful and given under the anointing of the Holy Ghost. This meeting has been a great blessing to the church. There were a number of seekers and happy finders, and we have gained an entry into new homes and the general public has a better understanding of our doctrine and work. To any one wanting evangelistic services we gladly recommend Rev. Speakes who is loved by all our people. He is now in a meeting at Dickinson.—Rev. Elizabeth Hurley, pastor.

**ARENZVILLE, ILL.**

—We are now settled at Bethel, near this place. We have some good people here, and the work is moving along nicely, the Lord is blessing. There is a revival spirit on, and there have been two grown people prayed through lately for which we give God the praise. We are expecting God to do great things for us here this year. The Lord willing we will begin our revival February 20th with my brother, E. M. Cornelius as the evangelist. Pray for us.—Geo. T. Cornelius, pastor.

**TISHOMINGO, OKLA.**

—The Lord is our Leader, the One for whom we work, and the only reason for our existence here. In a town of 1800 our Sunday school enrolls, since January 1st, 281. For the first five Sundays our attendance has averaged 177. Last year our average for 52 Sundays was 150. With seventeen officers and teachers in 1923 the absences averaged only a little more than one per Sunday. The Teachers' Council each Friday, evening being in reality a consecration for the following Sunday's work especially, and with every teacher a sanctified believer, is a dynamo of power to supply the current which constantly keeps beaming the light of God in Christian souls. With our mark set last year at one conversion a week of Sunday school pupils, the Lord gave us fifty-four. This year we started off by asking the

Lord for two each week, and He has given us fourteen conversions and three sanctifications in the first five weeks in the regular church and prayer-meeting service. The last Wednesday in January our prayermeeting leader, a newly converted man being unable to be present, his fifteen-year-old son took his place and the Lord stamped approval on his efforts with two conversions. Every Sunday evening service is attended by about 400. Our pastor, Mrs. Julia Standridge is certainly fearless in her denunciation of sin in all its forms. The people seem to approve for they come in larger numbers at every service. We now have organized a Gospel Team of ten consecrated boys age from sixteen to twenty-four. Every Sunday afternoon with good weather, led by the Sunday school superintendent and his wife, these noble boys go out in the surrounding country and hold services at the school houses. Our church at this place is now about thirty months old, having been organized in July 1921. We have ninety-five members nearly all of whom are on the job for God. He is leading in everything and blessing us in such a variety of ways.—Alonzo Miller, Sunday school superintendent.

**KALAMA, WASH.**

—We have lately closed a very successful meeting at one of our preaching points, Beaver Home. Rev. A. J. Tiffany, 252 E. 74th St., Portland, Oregon did the preaching. He has held two previous meetings at this place all of which were very good meetings owned and blessed of the Lord. He is a fearless preacher of righteousness. He never drives but persuades men to make their peace with God. We have already engaged him for another meeting next winter. The work at Beaver Home is in fine shape and we are making every preparation for a camp meeting this summer.—C. D. Norris, pastor.

**MONTROSE, COLO.**

—It is just a little over four years since we came here to take charge of the work that God had so wonderfully planted in this place. We were then holding services in a little hall on Main street paying high rent. During the past year the Lord has helped us to build a nice church in a splendid location only one-half block from Main street. It was wonderful how God undertook and today we have a nice place in which to worship God, praise His name. Our church property now consists of four lots, a parsonage with five rooms, modern, and a brick church with nice basement. Church will seat over 300 people. The value of same is about \$12000.00 with an indebtedness of \$2900.00. Best of all the bank paid us about 70 per cent of a claim we had with them after the bank went broke. This we believe to be providential and God is helping us to rejoice in Him. A little over a month ago we closed a fine meeting with Rev. A. O. Henricks of Pasadena, Calif. Miss Verdie Salec and Miss Nadyne Smith of Pilot Point, Texas had charge of the music. Brother Henricks brought us some wonderful messages and the crowds increased from the very start and continued to the last service when the house was filled. A good many were saved and sanctified. Some have joined the church and others are coming in later. We feel this was the best meeting we have had since coming to this place. God is still working and we are trusting Him. These things have been accomplished because of the loyal and sacrificing Nazarenes that we have been so wonderfully blessed to labor with, and because they have trusted in God.—Mr. and Mrs. J. F. Ransom, pastor and wife.

**BILLINGS, MONT.**

—The battle opened on Dec. 30, 1923, and closed on the night of February 3, 1924. Rev. J. B. Chapman was with us from the opening of the meeting till Jan. 20th and Mrs. Esther Williamson from the beginning up till Jan. 27th. Mrs. Edith Whiteside, and Mrs. Hoy, Rev. G. W. Bennett, our District Superintendent, Brother Jay, Brother Harris, our pastor at Laurel, Mont. were with us part of the time. But best of all, God was with us. The messages from Brother Chapman were clean, clear cut, sane, safe, sound, plain, and freighted with Holy

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Spirit unction that carried the truth home to the hearers, and brought conviction on sinners for pardon and believers for holiness. The singing by Sister Williamson was sweet, clear, convincing, soul stirring and Spirit-inspiring. While here Brother Chapman gave a very excellent and helpful address to 900 high school students, and Sister Williamson sang with good effect two songs to the same company. Brother Bennett gave some excellent sermons also, while the messages delivered by Sister Whitesides were touching, melting, and brought results. Without doubt the meeting was far ahead and in advance of any that we have had in Billings since the church has been organized. Some twenty-five individuals testified that they had gotten through to God and salvation. Eleven new members, all adults but one, were added to our number, and others are looking this way. The finances came easy and were a surprise to some folks. The actual cash raised during the meeting for the local expenses of the campaign and for the Sanitarium at Nampa, Idaho amounted to \$853, and the pledges \$185. How is this for a baby church less than two years old? In humility we bow at the feet of Jesus and give Him all the glory for this blessed visitation from the right hand of Jehovah. Our membership is less than forty and while some of these have moved away, yet God has raised up a number of dear friends, who are members of other churches to help us push this battle of God and souls. May He bless them greatly. Please keep us on your prayer list, as we are going on to greater things for God and the advancing of His Kingdom.—J. A. Kring, pastor.

#### MOHALL, N. D.

—The greatest revival in the history of the Mohall Nazarene Church, since its organization, is now in progress with Rev. W. L. Brewer, District Superintendent and Rev. Mrs. Lula B. Carter of Osakaloosa, Iowa as the evangelists in charge. To date there have been about twenty-seven separate cases of conversion and sanctification. On Sunday evening Feb. 3rd there was a perfect landslide of divine grace upon the people, and over twenty were at the altar, nearly all of whom prayed through. The meeting could not be closed until midnight. We are giving God the praise and expecting great things from Him.—H. G. Cowan.

#### MINGO, IOWA

—A great revival meeting at the M. E. Church in Mingo, Iowa, closed last night with Rev. R. A. McCann, evangelist of Indianapolis, Ind. who preaches a full gospel. He is safe, sane and sound, and I cheerfully recommend him to any church needing an old fashioned revival. This town has been stirred as it has not been for years; there were many seekers at the altar, for pardon and purity, and some reclaimed. Several came into the church and there are more to follow. Last night was a great night; the house was full and there were many seekers at the altar. The time of revivals is not past; God still hears and answers prayer. G. W. Olinger of Maxwell, Iowa led the large choir, and the pastor's wife presided at the piano. This is my second year here as pastor. The best people in the community are looking this way, and we feel like traveling on.—William L. Allen, pastor.

#### DETROIT, MICH.

—We have just closed a most successful eight day campaign at First Church, with Rev. John Matthews as evangelist. Words are inadequate to express the glory of God as was manifested dur-

ing this meeting. While the crowds were not large yet those who came were hungry for the truth and responded eagerly. We were not able to see just how many were at the altar but we are safe in saying scores were helped during this campaign. We have never enjoyed the work of an evangelist more than we did the preaching of our dear Brother Matthews. In the first place he preached the gospel, backed up by his spirit of prayer and sincerity. His faith not only reached God, but was also uplifting to the saints. While his high standard of holiness gave all something special to think about, he made it so plain and simple that the weakest were able to embrace it. The Lord not only made him a blessing to our own people, but the strangers who heard him were delighted with his messages. Though we did not gain many members for the church at this time, we can see where the harvest shall be reaped later. The blessings of the Lord still remain upon every department of the work, and we could not expect to grow more rapidly than we are now growing. If the strangers were to come faster than they are now coming, we would not be able to accommodate them. We are now looking forward to our Easter anniversary and are expecting a most wonderful time in the service of the Lord. We would be pleased to get in touch with all persons who have friends or relatives in Detroit. We can always be reached, care First Church of the Nazarene, Maybury Grand and Hudson Ave., Detroit, Mich.—Marvin S. Cooper, pastor.

#### GOLDEN, COLO.

—About eight months ago the Denver church board voted to open up a work in Golden, the one time capital of the state, a beautiful little city filled with churches, but needing God and holiness. We rented a small hall and went at it. Brothers Johnson and Short, two of our young men filled with the Holy Ghost, held a special meeting and God wonderfully blessed their efforts. District Superintendent Vanderpool later organized the mission into a church with I think, fourteen charter members. We now have a nice large hall seating about 200, with increasing interest and attendance all the time. We now have about seventy-five in the Sunday school, seekers and finders at the altar under Brother T. P. Dunn, another of our young men ready for ordination as a pastor. The rent of \$30 a month paid in advance, song books paid for and all bills met, over \$150.00 in church treasury and about \$50.00 in Sunday school treasury. Brother Dunn has taken in members a time or two since the organization and last Sunday night took in a class of six as fine adults as ever walked the earth. We move on and out for God.—A. G. Crockett.

#### PORT ARTHUR, TEXAS

—Our 5th Sunday Convention here was a season of refreshing from the presence of the Lord. District Superintendent Bost and Rev. S. M. King brought us good messages under the inspiration of the Holy Ghost. Our brother, Rev. Joseph Ledger of Port Arthur, a student of Bethany College, was home on a vacation and did efficient work in the Convention, but the greatest feature of the meeting was the missionary service. Rev. W. A. Eckel, our missionary delivered a great message in which he depicted the horrors of heathenism, and our opportunity to send them the gospel, raised \$250 for missions, took nineteen subscriptions to the HERALD OF HOLINESS, sang a Japanese solo and closed with a shout of victory. Four prayed through during the meeting. Pray for us.—S. W. Hampton, pastor.

#### KANSAS CITY, Mo., FIRST CHURCH

—Our revival services came to a wonderful climax on closing Sunday. Large attendance. Forty-five seekers last night, making total for the three weeks of 209, counting as they come. Twenty-five persons presented themselves for membership. Fifty subscriptions to the HERALD OF HOLINESS. Finances fine. Our people in high spirit of rejoicing over the great meeting we have enjoyed. Brother Shepard proclaimed the whole gospel with excellent results. Brother and Sister Wells have been our song leaders in two other meetings here, but were never more appreciated than in this meeting.—Alpin M. Bowes, pastor.

### Gleanings From the Field

#### MINGUS, TEXAS

We just closed a good meeting at Mingus, Texas with Rev. E. H. Greer and wife as pastors. Brother and Sister Greer are well known on the Hamlin District and are appreciated by their people where they serve. We go from here to Ranger, Texas to hold a meeting for Rev. Thomas Ahern, pray for us.—Fannie Payne, evangelist.

#### DILL CITY, OKLA.

Just closed a great little meeting here, crowds poured in until there was no way to seat them. People came as far as twenty miles to this meeting. The Devil contested every inch of the ground but the Word of God drove him back and at one service there were twenty seekers, most of them finding God. Salvation was sought until the last service. A beautiful class of six came into the church with at least that many more to come in that were prevented from attending because of an awful blizzard that blew up. We organized a gospel team of over twenty members to evangelize the country in a radius of twenty miles. The pastor, Rev. George Eppler is greatly encouraged and is loved by all. A beautiful "pounding" was given him. How I enjoyed working with this man. Fourteen subscriptions to the HERALD OF HOLINESS were taken. On we go waging a tremendous battle with "his majesty the Devil."—W. E. Ellis, evangelist.

#### PONTIAC, MICH.

We are here in our Nazarene Church and God is with us. I am assisting Rev. F. M. Campbell our pastor. He is a splendid yoke-fellow, and he likes the old plow blade to go deep. We will close February 3rd, but stay over and give them our address on Japan and Korea, February 5th. God honors this talk, because we can truly tell the people that we saw God wonderfully save, sanctify, and heal the Orientals by the hundreds. The work in this meeting has been thorough, I was glad to see some weeping and confessing their way to Cavalry. Glory to God! I have taken a few subscriptions for the HERALD OF HOLINESS, and hope to take some more before we close. Rev. Schultz of the Mennonite Church came to several of our meetings, and cheered us with his happy face, and clear ringing testimony. This meeting closed with souls at the altar, and a day of victory. Praise the Lord. We go next to our church at Millington, Michigan, February 8th to 24th, pray for us. These are "days of heaven upon earth" to our souls. God is still "quicken our mortal bodies by His spirit which dwelleth in us."—F. W. Cox and wife, evangelists.

#### RAINSBURG, PENN.

The meeting just closed in the Methodist Church in this place was the third time of our being there, and the Lord surely gave victory. We had a royal welcome from these dear people. The town lies in a cove between the Cumberland Mountains. Beautiful country, good homes, good farms, plenty of money, but in great need of shepherds as there are eight churches in the cove and only one resident pastor and no real holiness church. When we were there nine years ago they were anxious to have one church and to have us stay and preach the blessed old truths of God's Word that will win the lost men to God, but we felt the call to Southern Illinois; now they ask us to stay. They are anxious to close several of the churches and have one large place where holiness can be preached, but we are still kept by the Lord at Cartersville; and I could not live in the cold climate unless the Lord would definitely lead that way. Please pray that the Lord will send them some deeply spiritual man or woman who will know how to advise them about the church and then take them and lead them to the things of God. Quite a number prayed through in the meeting and some who were convicted nine years

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ago prayed through in this meeting. Lutherans, Re-forms, Methodist Protestants, and Methodists all worked together and prayed through at the altar. Some who had left off the family altar began it again. We are called back and may be able to give three months up there next fall. We gave them the communion as they had not taken it for nearly two years, baptized four children, took thirty-one subscriptions to the HERALD of HOLINESS. They showed us every kindness, paid us well, and surely no better people live than the people at Rainsburg and vicinity. We feel they are as sheep having no shepherd; pray that God will give them a real spiritual church and resident pastor. We had wonderful crowds even though we had some very cold weather and much scarlet fever.—J. O. and Edna Wells Hoke, evangelists, Ethel Cerney, soloist.

**BARTLESVILLE, OKLA.**

I am closing our fourth meeting since the District Assembly. My first meeting was near Sallisaw, Oklahoma at Buffington, I was there only ten days but God gave us a great service at the closing. One man got saved that thought the Spirit had left him. I preached two nights for Brother Conner pastor of the Nazarene Church at Sallisaw. We then began with Brother Savage, pastor of the Nazarene Church at Bartlesville, the meeting was at Phillips, fifteen miles south of this city. The Lord gave us a great meeting with about seventy souls in the fountain. Then I helped Brother Savage in a two weeks' meeting in the Nazarene Church in town and about fifteen souls were definitely blessed. We are now closing a five weeks' meeting at Dewey where God has given us about sixty souls. A Catholic lady got saved and testified last night to the glorious light of the Son of God and also exposed dark superstition and ignorance in the said church. Brother Savage has organized another church at Bartlesville with about eighteen members. Brother Jimmie McClure was our singer in this meeting, I consider him one of the most spiritual singers we have.—G. F. Baldwin, evangelist.

**EMMETT, IDAHO**

Since our last report God has given us some great times. We began in Emmett, Idaho the 11th and closed the 27th. This was a revival from the very first, there were some forty-five that prayed in the old time way. Eighteen adults joined the church. This is a great church with a good people. We asked for a "pounding" and offering for their good pastor, Brother L. R. Bucher, bought him a nice overcoat, and left him shouting the victory. I have found out this one thing that we evangelists should help the pastor, and the pastor will help us. We had the privilege of being in the Preachers' meeting at Marsing, Idaho for two days and God surely did bless in a great way. We stopped off at Ontario, Oregon and preached Monday night the 28th, where Brother E. E. Martin is their good pastor. We had five in the altar and two of them got through. The HERALD has not been forgotten on our rounds. Please pray that the Lord will keep me on the firing line.—Lum Jones, evangelist.

**BUFFALO, KANSAS**

Just closed a very gracious revival with the Church of the Nazarene at Buffalo, Kansas. This church is moving on in great shape under the wise leadership of the Rev. B. F. Lehman. We enjoyed sweet fellowship with him and he certainly worked to make the meeting a success. The folks of the community gave him and his wife a nice "pounding" and love offering during this meeting. God came in convicting power, the folks prayed through and then a large per cent of them came into the church. Amen. We are being kept busy, and are working at our job of winning souls and getting them into the Church of the Nazarene. Pray for us.—Evangelist V. W. and Marguerite Littrell.

**KINGSTON AND HENRYETTA, OKLA.**

My last meeting was at Kingston, Okla. with Rev. A. L. James pastor where we had a good revival. Brother James has the finest lot of young people that we have seen anywhere. They are live workers and great singers, led by Brother Wilkins, who is a fine choir leader. Here God gave us a few souls in the fountain who prayed through in the old time way. At this writing we are in a great meeting with Rev. G. H. Harmon pastor at Henryetta, Okla. Prof. L. C. Messer, one of our very best choristers is in charge of the singing. This is the fourth day and there have been twenty-three bright professions so far and deep conviction on the people. This is a great working church. All seem to carry such a burden for the lost; this makes revivals come easy. We are here for three Sundays after which we go to Lynbrook, New York to be with Rev. Paul Hill in a revival, and then to John Wesley Church, Brooklyn and other meetings while

up that way. Prof. Messer will accompany me as singer. We expect real revivals wherever we go.—C. B. Jernigan.

**WEISER, IDAHO**

This is the fifth week of our evangelistic campaign in Weiser and we now expect to close next Sunday. Attendance has increased until the theater was more than full last Sunday night and there were five conversions at the altar. The audience voted to go on another week and cheerfully gave the \$50 for the week's rent. On Monday night a week ago, there were twenty seekers for pardon and sanctification, and the converts made during the campaign are requesting a Nazarene Church in Weiser. We expect District Superintendent Sanner to spend the week-end with us and organize the work. Brother Franklin may remain as pastor of the new flock until the Assembly in June. I was due at Ogden, Utah to begin a meeting last Sunday but had to postpone that meeting indefinitely.—A. F. Ingler.

**BETHANY, OKLA.**

We have just closed a very splendid meeting in Bethany-Peniel College, Bethany, Okla. While it is impossible to keep an exact account of the professions owing to such large crowds in attendance yet it is very evident there were over 200 professions during the meeting. From the first to the last there was not a night service but we had a large number of seekers and happy finders. The last day was indeed a notable day with a crowded house both morning and evening. The heavens opened upon us in the morning service and hundreds were made to rejoice with joy unspeakable and full of glory. In the night service there were forty-nine seekers, many of whom prayed through to victory. Bethany-Peniel College has a wonderful combination in its management and pastor in the persons of President A. K. Bracken, Business Manager, B. F. Neely, and A. L. Parrot, pastor. We have never seen more beautiful harmony than is found in these three brethren, all of whom are scholars, strong preachers and men of school experience. During the revival there were a number of preachers from various parts of the state and some from other states who gave great assistance and who were pleased with the services. During the meeting there were about forty persons who gave their names for church membership, and fine classes were received the last Sabbath morning and evening. Brother Parrot has been with the church only five months and has received eighty-two members. This is a remarkable increase. We received a goodly number of subscriptions to the HERALD of HOLINESS.—J. E. L. Moore, evangelist.

Rev. Geo. J. Kunz, President of the National Association for the Promotion of Holiness, was a caller at the Publishing House last week.

Evangelist A. H. Johnston and wife of Akron, Ohio are in St. Petersburg, Florida taking a much needed rest.

Evangelist Lee L. Hamric writes of a good opening in the City Hall at Stamford, Texas with souls praying through.

In the report of Brother T. S. Mashburn, telling of the re-opening of the work at Norwood, near Jacksonville, Fla., the financial report for the month of December was given at \$165.00. This should have been \$165. Brother Mashburn writes: "I am truly thankful to say that God is giving us victory, as we are steadily gaining from week to week on all lines. Pray for us as it is a most difficult field."

A six weeks' revival campaign is now in progress at Gainesville, Fla. which will continue until March 17th. District Superintendent Bussey writes concerning the campaign: "God has helped us to secure an excellent building in the heart of this University city, opposite A. C. L. Depot. The little church here has only five members. We earnestly request prayer for this meeting."

Rev. S. L. Mooly, age 70 years who has given his life to the ministry, thirty-two years in the Methodist Protestant Church and three years in the Church of the Nazarene, is very sick and has been in the hospital at Prescott, Ark. He asks the prayers of God's people.

Just as we were making up this week's issue we received a list of 135 subscriptions for the HERALD of HOLINESS from Brother Bud Robinson, secured at the meeting at First Church, Los Angeles, Calif. which has just closed. He reports 465 seekers and seventy additions to the church. He says "I am at home this week working my garden and taking a much needed rest, but don't you ever forget for one minute that I am just loving you better as the days go by."

**Announcements**

**NOTICE—Alabama District:** The Alabama Preachers' and Workers' Convention will be held April 30-May 4 at Cordova, Ala. Let every one on the District begin to plan his work for this Convention. General Superintendent R. T. Williams and Dr. C. E. Hardy, President of Trevecca College of Nashville, Tenn. will attend and each will give lectures mornings and afternoons. Evangelistic services every night. Pray, plan, push and get ready for this occasion. A good program has been arranged and some of the best talent on the District will be heard at this time.—C. C. Butler, District Secretary.

**Notes and Personals**

"Mrs. Libbie Beach Brown of Seattle, Wash. is suffering from a severe attack of flu followed by pneumonia. She has now been confined to her room for one week, and is in a serious condition. Pray for her that the Lord may be present in healing power." This note written by Brother Brown on February 1st reached us too late for publication last week. We have heard nothing further concerning Sister Brown's condition.

Roscoe Carrell, pianist, who is now with Evangelist Lee L. Hamric at Stamford, Texas has two open dates after February, 24th. Write him at that place until the 24th. Home address, Cedar Hill, Texas.

**TO WHOM IT MAY CONCERN:** Inasmuch as Rev. Jos. N. Speakes has entered the evangelistic field it gives the writer pleasure to state that he is fully persuaded that, inasmuch as Brother Speakes has had a number of years' experience in connection with the holiness work before and since the union of what is now known as the Church of the Nazarene, we believe that he is thoroughly equipped to do successful evangelistic work. From the fact that he has served successfully in the evangelistic field, pastorate and also as District Superintendent, he is well qualified to appreciate the importance of the relationship of the evangelist to the general work of the church, and we feel that our pastors,

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camp meeting committees, advisory boards and mission workers make no mistake in calling Brother Speakes to assist them in the great work of evangelism. We trust that our pastors, District Superintendents and those in charge of camp meetings will take advantage of this opportunity and secure our brother at the earliest possible date to assist in carrying on the great work of spreading and conserving scriptural holiness.—H. F. Reynolds, General Superintendent.

NOTICE: We will be glad to have the name and address of any Nazarenes, or friends to our work, who may move to Dallas; on receipt of same we will immediately look them up and try to be a blessing to them by getting them to our services where the Lord is meeting with us in showers of blessings every week. Dallas is fast becoming the commercial center of the Southwest and is attracting many people here; the feverish atmosphere of money-making or pleasure seeking is sweeping many people from the old paths of righteousness, so put us in touch with your friends before they may be caught in the mad whirl.—P. L. Pierce, pastor, 430 W. Brooklyn Ave., Dallas, Texas.

NOTICE: This will serve to notify the readers of the HERALD that Mrs. Annabel Latimer Lane, who is known by the readers of the HERALD as Miss Annabel Latimer is still a member of the Church of the Nazarene at 609 S. Main St., Temple, Texas and wishes to announce that she is ready for calls as a gospel singer and worker. Those in need of her services please notify her at Temple, Texas.—E. W. Wells.

## DEATHS

MARTIN—Sister Maude M. Martin, wife of S. Martin of Indian Creek, Texas fell asleep in Jesus Sept. 16, 1923. Sister Martin was born April 10, 1881 in Crockett County, Texas, was married to Mr. S. Martin June 23, 1901. To this union were born five boys and two girls. Four boys and two girls yet survive to mourn her loss. This mother was a true follower of the meek and lowly Nazarene. In 1907 Rev. B. F. Neely came to Indian Creek preaching the wonderful doctrine of holiness, and under Brother Neely's preaching Sister Martin was gloriously saved February 27th at the morning service, and was sanctified wholly at the evening service of the same day. She lived this experience for all these years, never testifying above her life, ever carrying the weight of immortal souls upon her heart, ever having the burden of prayer upon her, and when she prayed the heavens bent low. Words can not express what her life has been to us. We expect by His grace to meet her over yonder. May her passing away be only encouragement to us to press onward and fight the good fight of faith, and live for God and holiness.—Rev. Mack Ham.

WASHBURN—Mary E. Washburn, wife of Rev. N. H. Washburn who for seven years was District Superintendent of the New England District was born in Rochester, Mass. December 7, 1863, the daughter of Charles R. and Della Comstock. When she was three years of age, the family moved to Nebraska where the days of her childhood were spent amid pioneer conditions upon the great prairie. She later returned to Massachusetts and was united in marriage with Nathan H. Washburn, then of Carver, Mass. She was a devoted wife and mother, sharing gladly the joys and sorrows of a holiness preacher's life, and proving a great help and blessing to the churches where they served, by whom she was greatly loved. She was a true follower of the meek and lowly Nazarene. She was converted at the age of fifteen and sanctified wholly a few years later. Thus the whole of her adult years were given in loving service to her Lord and Savior. Her last illness was of about a year and a half's duration and was attended with much suffering; but as bodily weakness and suffering increased, God gave more grace and blessing, so that she was a marvel of patience and fortitude throughout. On Thanksgiving Day she was especially blessed, the glory and power of God overflowing her soul. General Superintendent Goodwin and District Superintendent Beers called and prayed with her, and "heaven came down their souls to greet" as they bowed by her bedside. She finished her pilgrimage and went to her reward on Saturday evening, December 15th, loved and mourned by all who knew her. She is survived by her husband and three sons, Charles J., Nathan W., and Howard R.; also three sisters, Mrs. Vina C. Hassell of Bath, Me., Mrs. Harry Chubbuck of Bridgewater, Mass. and Mrs. John Luther of New York. The funeral service, which was held in their church in Portland, was conducted by the writer. Interment was made in Bridgewater, Mass. where all that is mortal awaits the coming of God.—John Gould.

McPHERSON—The death of Adam James McPherson occurred at the home of his sister, Mrs. S. A. Finnis, Evansdale, Kings County, N. B. on Thursday morning, December 13, 1923. Mr. McPherson was the eldest son of Robert and Mary McPherson of Millstream, King's County, N. B. He is survived by one brother Joseph, of Millstream and four sisters, Mrs. S. A. Finnis, Evansdale, Mrs. Elizabeth McMillan, Waltham, Mass., Mrs. Lettice McMillan, Millstream, N. B., and Mrs. Harry Hayes, Calgary, Alberta. The funeral services were held at the home of his sister, at Evansdale, conducted by Rev. McAlder, and interment in Episcopal cemetery, at Oak Point, N. B. Brother McPherson was born at Millstream, N. B., March 30, 1856. He joined the Highfield Presbyterian Church at Millstream in early life. Not being satisfied with his experience, he persistently

sought the Lord, until one day while driving on the road he received the evidence of his conversion. As he explained to the writer he there realized that it was the blood of Jesus Christ that atoned for his sins. After a walk with God of about two years, during which time he was active in Sunday school and temperance work, he was convicted of inbred sin. Being convinced that the Lord had a greater work of grace for him, which would cleanse his heart, he on Sabbath afternoon cloaked himself in prayer to God, with the determination to tarry until endowed from power from on high. After being there for some hours and following a consecration that included himself, his business and all ambition, he received the baptism of the Holy Ghost. His influence from this date was marked, as the Lord from this time endowed him as with a holy joy and laughter that marked him as a man of God. After taking a leading part in the revivals that swept Millstream and surrounding country, Brother McPherson was led out as a lay worker through the provinces of New Brunswick and Nova Scotia. He visited scattered and needy fields from Millstream and traveling as far as Trenton, N. S. His work covered a period of about thirty years or more, and over different sections of the provinces, as well as in one instance embracing a trip to Western Canada. His many friends will miss his visits as they were times of refreshing and blessing to the people of God. Brother McPherson's passing was tranquil. He suffered considerable during the last few weeks of life. The morning he died he led in family worship, from his bed, with his usual fervor and power.—P. L. Cosman.

ANDERSON—Mrs. Olfia Anderson, beloved wife of Chas. Anderson, 7710 Vernon Avenue, Chicago, Illinois, mother of three boys, Ludwig, Charles and John and of three girls, Mary, Elsie and Ellen; went home to Jesus on January 8, 1924, after an illness of about six months. Mrs. Anderson was converted in a Swedish church January 1839, be-

came a member of the First Nazarene Church of Chicago in 1906, of which she remained a member to the time of her death. She was born in Norway, June 2, 1861, married to Chas. Anderson in 1889, came to this country in 1892 and lived in Chicago to the time of her departure. The funeral service was at First Church—W. G. Schurman, pastor.

CONSON—Rachel Nottingham Conson died at her home near Tallula, Ill. December 16, 1923, aged 84 years 10 months and 29 days. She was married to Rueben Conson February 23, 1859, who preceded her to the glory land five years ago. She was converted in a camp meeting in early life and in 1876, she with her husband entered into the experience of holiness under the teaching of the Rev. Hardin Wallace. From that time on they stood uncompromising for this great doctrine, and the holiness movement had first place in their lives, their home was always the home of holiness preachers, evangelists and workers in their community. The last few days of her life she suffered intensely, but was conscious most of the time and her implicit faith in Him who by His precious blood cleanseth from all sin was unwavering. She would often call for her son-in-law, W. A. Ashbrook, and say, "William pray the Lord to hurry and come for me." Her final moments were triumphant and victorious. Her five children who were all with her when she passed over are Hannah, wife of Rev. J. R. Allen of Lawrence, Kansas; Charles P., of Tallula, Ill.; Edward E., of Roosevelt, Okla.; Bertha, wife of Rev. W. A. Ashbrook of Tallula, Ill. and Nathan, of Pleasant Plains, Ill. The funeral sermon was preached by the Rev. A. H. Alkire of Springfield, Ill. one of the oldest definite holiness preachers of Methodism in this vicinity. It was her request that in this last service that holiness as a second definite experience be emphasized. She was in hearty sympathy with the Church of the Nazarene and our work here in Tallula has lost a loyal friend and supporter.—J. D. Roach.

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LOS ANGELES, CALIF.  
Just closed one of the greatest revival meetings in the history of the First Church of Los Angeles. Between 400 and 500 seekers at the altar. Seventy united with the church. Sunday crowds great. Dr. Williams, Robinson and the Aeolian Quartet were at their best.—C. H. Babcock.

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BALTIMORE, Md.  
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IRONTON, OHIO  
Closed a good meeting in the Church of the Nazarene here Feb. 10th with house overflowed the last night. Altar full with souls getting real victory. Took some good members into the church. Thirty seven subscriptions to the HERALD of HOLINESS. On with the revival.—B. T. Flanery.

BRADFORD, PENN.  
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A sister from Saskatchewan. Canada requests prayer that her husband may be saved.

A sister from Florida who is suffering with poor eye sight as a result of the flu asks prayer that her eyes may be healed completely.

Sister Annie Breathwit of Oklahoma asks prayer for the healing of her husband who is very low.

"In Jesus' name I ask that all of God's people join me in praying that my sister who is almost an invalid, may be healed. All medical help has failed."—Mrs. A. Moore, Oklahoma.

Mrs. Chas. H. Kissell of Sipsay, Ala. has been sick for several weeks, and the attending physician and specialists say they can do her no good. Let all the saints pray for this good Christian. She has two little girls, and a husband who is praying and doing his best.—C. C. Butler, pastor.

"I want you to pray for my two girls, ages seven-teen and fifteen, who have been taken by a worldly uncle and put away in a Catholic convent where I can not find them."—Mrs. Myrtle Good, Texas.

A minister who writes a broken-hearted letter of drifting away from God, requests prayer for restoration.

Rev. J. S. Wallace of Canton, Ill. requests prayer for his daughter who has an affliction of the eye.

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